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Volume III. MAY, 1902. Number 7.

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Leading Contents of Volume Two of the STAR OF THE MAGI.

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Number 7.

[Translated from the French for the Star of the Magi.]

REINCARNATION.

An Instructive Martinist Chapter by Papus on the Ethics and Philosophy of Occultism.

TRANSLATED BY GEO. H. PEEKE.

[The following article forms the fifth chapter of a book which the Martinist director will soon publish, with Alean, in "*La Bibliothèque de Philosophie Contemporaine*." This volume, which treats of the Philosophy of Occultism, is the first attempt made to put in the hand of modern psychology the principles of tradition disembarassed of their obscure style. Our readers will be able to judge by the present extract how well Papus has succeeded in his task.—TRANSLATOR.]

The basis of ethics differs much, according to the philosophic or religious systems which control the epoch or individual. When ethics is purely a metaphysical system it prevails but little with the human spirit, and the religious revelation of a simple negro is preferable to it. In order that a man may know that each one of his acts is an impulse cast into the universe and subjected to the physical laws of going and returning, there is a demonstration needed far more solid than the affirmations of rhetoricians and the pretensions of the clergy. This demonstration was the basis also of the initiative mysteries of antiquity, and is still possible in certain centers of high spirituality, working in Europe under theurgic methods.

All action provokes equal reaction and of opposite direction; the angle of incidence is equal to the angle of reflection. Such are the laws which have always formed the basis of the ethics of occultists.

The idea of the existence around each being of a secret atmosphere where thoughts evolved in acts write themselves, the certainty that one will re-pass by the road which he neglects to-day, finding in it, increased by time, all the stones which one has left by weariness and sloth, these are the assured data which intuition seeks after for experimental proof to the occultist.

If science produces in man the certainty of an existence of a principle other than matter, it will by the same process have opened a very fruitful way to true ethics, that by which the responsibility of an act freely accepted is found more coercive than the best established laws and policies. In effect this question of responsibility, in the visible and invisible, raises many problems which we shall review, according to the principles of Occultism. They are:

1st. The question of knowing where the plane of

reaction meets the plane of action. That is to say, where suffering succeeds error.

2d. The study of this reaction and the elements which act upon it to delay or hasten.

3d. The result of these studies through the life of all time.

The basis of the problem and of the law of ethics is, for the occultist, almost entirely embraced within the study of reincarnations. Reincarnation consists, for the spirit, in returning many times to the physical plane, unrestrained by time or place. That is to say, that the spirit can come, either ten or two hundred years after physical death, and that the return can take place upon any planet whatever of our material solar system. We must avoid confounding reincarnation, where only human spirits can reincarnate in a human body, with metempsychosis, which only represents the allegorical and exoteric side and which only applies to the material cellules of the physical body.

In effect, after death, the material cellules return to the earth, which has lent them to the spirit for the bodily existence, and each one of these cellules can become an integral part of a plant, or animal which eats the plant. It is not then the man himself, the spirit, which returns to be called a tree or beef, or mineral compound, but, instead, his material vestment, the body, henceforth free from its union with and service of the immortal principle.

There is, then, a possibility of metempsychosis for the cellules of the body, of evolutive transformation for the astral being and of reincarnation for the spirit. It is the confusion of these possibilities which produces the greater part of the errors of those who criticise occultism without understanding it.

In order to avoid useless wrangling we may seek to determine the conditions of activity, of the spirit, between death and the final judgment, and these conditions will respond, save for the place, to many of the principles of the reincarnationists. Whether hell and purgatory should be placed in the earth or in some indefinable place are, in short, questions of words more than of facts, and the future will be burdened with bringing all the world into agreement.

Whatever may come to pass, every natural excess, every complication should be destroyed by the anguish and moral distress which are the inevitable fires of the invisible plane; and every evil action, or act which retards the evolution of the spirit, provokes a reaction of grief, appearing anew, sooner or later, it matters little. The memory of all previous

acts presents itself after each physical death, and is effaced after each birth, in order to shun the discouragement and the suicide made possible by the liberty of man with regard to his body.

The present is given to man in order to begin anew his future by correcting the effects of the past. Man is aided in his action by the beings of the divine plane which have the power to efface, by intense use of present powers, the evil impressions of the past through service, humility and prayer.

In the majority of cases the memory of previous existences is abolished during the physical reincarnation. In some personalities a vague intuition exists of general conditions of a previous existence, of places before seen, experiences before known, but this intuition is vague, for a law of the invisible protects, except for the elect reincarnated, after complete evolution, from knowing what personality represented the spirit upon earth. There is a tendency, childish and very human, in many of those who only know the elements of this law of reincarnation, to believe themselves ancient kings, ancient savants, or ancient warriors returned in the body of small workers, of tutors, or of park-keepers. Their pretensions without proofs are generally the consequence of auto-suggestions provoked by vanity or pride too apparent. This injures the teaching quite as much as the mad-caps who make the pretensions.

During the physical life each thought, each sentiment, each act generates, in the other planes of the universe, chains of force which react upon the evolution of the being. The physical body is upon the material plane to generate, atom by atom, the place of reaction of the spirit, after death—the spiritual body which Pythagoras calls the chariot of the soul, and which is the abode, according to the physical life. The spiritual body is so much the more active as the incarnated spirit is the more expended, morally and physically, for others. There is no abode prepared from the other side for the spirit which has lived only for the body, for riches and for its own comfort here below. The millionaire without sympathy for humanity becomes a vagabond in the astral. The converse is still more often true.

The spiritual body, generated by the physical body, generates, in its turn, the astral body of future existence, and stamps by it the reaction of the present life upon the future life. It is useless to say that reincarnations are destined to end, when the man, without having lost his personality, will be reinstated in the Adamic and primitive state.

TO BE CONTINUED.

Occult Suffering from Amputated Limbs.

A well authenticated story comes from Cumberland, Md. A citizen of Lonaconing, George Robinson, had a leg so badly crushed that it had to be amputated at the hospital. After the operation, and even after he was able to leave his bed, he complained of a severe pain in the amputated limb. The pain was so severe he could not sleep. An investigation showed that the amputated limb had been buried in a cramped position.

It was straightened out and again interred, when Robinson's sufferings at once ceased.

THE RIVER OF LIFE.

BY W. H. PIERCE.

High in the mountains of Somewhere Land

A little brooklet sprung,

And it danced along over golden sand

And brightest songs it sung;

It rushed through gorges and leaped over stones,

And gurgled its glee in a thousand tones,

Till it came to a meadow, broad and fair,

Where daisies bloomed in the shimmering air;

And at eventide from a far-off star

A glitter of light like a silver bar

On its tranquil breast was flung.

Away in the forest of Anywhere,

Fern-sheltered from the Sun,

A tiny rivulet glides here and there,

Its pilgrimage just begun;

Gently, silently, hither and yon,

Seeming each moment fresh beauty to don,

It dimpled and tinkled a lullaby tune

As weird as a rede from a Runic rune,

Till it came to the meadow where idled the brook,

Which it joined with a kiss in a shady nook,

And thenceforth these two were one.

Together they start on a journey far,

Knowing not what the end may be,

Seeing each day but the things that are,

And naught of futurity;

There are roaring rapids and troublous shoals,

There are murky marshes and still, deep pools;

There are days when the Ice King holds it fast,

But it bides its time and spring comes at last.

Soon tiny boats float on its yielding breast—

And of all things these are the dearest and best

In this journeying to the sea.

The stream widens fast and finds work to do,

And its current grows swift and strong;

It has nobler aims and a broader view

Of the world as it hurries along.

The boats become ships, and some bright, sunny day

Each spreads its white sails and goes speeding away,

Seeking the land where the love-bird sings;

And the river murmurs, and memory brings

The meadow, the daisies, the willow-lined nook

Where they were united—the rill and the brook—

When life and hope were young.

Deeper and broader, stronger and true,

From mists and darkness free,

Its calm waters shining with sunset's hue,

The river glides peacefully;

And longer and broader the shadows grow

That slant o'er its bosom in evening's glow;

The boom of the ocean, solemn and grand,

Sounds nearer and nearer—'tis close at hand—

The breakers are here—the bar is passed—

The weary river is safe at last

In the arms of the sheltering sea.

O rollicking brooklet of bright, happy youth,

How fair thy waters be!

O sweet rill of maidenhood! Purity, truth,

Are ever the symbols of thee.

O tiny boats launched on the river's breast

Why must thou grow ships and depart on thy quest?

O River of Life, with thy quicksands and shoals,

Thy course is but run to uplift mortal souls;

Each trial, each care is but means to an end,

And soon comes a day when thy waters shall blend

With the sea of Eternity.

[Written for the Star of the Magi.]

A REMARKABLE PROPHECY.

An Absolute Demonstration of Astrology as a Valid Predictive Science.

FOUR AMERICAN PRESIDENTS PREDICTED.

The Great Columbian Exposition Foretold One Hundred and Sixty Years In Advance.

REVIEWED BY WILLIS F. WHITEHEAD.

In the Congressional Library at Washington, where those interested may see it, is a little book bearing the title, "Vindication of the True Art of Self-Defence," by Sir William Hope, Bart., a Deputy Governor of Edinburgh Castle. The book was published in 1724. This particular copy contains an engraving of the badge of the "Royal Society of Swordsmen" on the leaf facing the title-page, and underneath it is written, "Private library of Sir William Hope." The book was procured for and placed in the Congressional Library in 1879.

There is nothing remarkable about the book so far, but if one examines the fly-leaves that precede its title-page he will find a prophecy, written by the author in 1732, which, in several respects, is the most remarkable astrological forecast of American history ever made, covering a full period of one hundred and eighty years—1732 to 1901—*every part of which has been amply fulfilled*. This prophecy, written by a true seer of the eighteenth century, affords a positive demonstration of the truth of Astrology. The evidence admits of no other conclusion to any rational mind.

In commenting on the prophecy, Mr. Smiley, editor of *Occult Truths*, substantially says: "The amazing evidence that Sir William Hope wrote these lines in 1732, when thirteen small American colonies had no dream of independence, when our largest cities were but country villages, when Washington and all the Signers of the Declaration of Independence were infants or else unborn, is incontestible. If any one thinks that the correspondence of history in America is accidental, let him try to apply it to the history of any other nation and see if he can make even five of the items fit. *Here is, in one illustration, an evidence of great value that Astrology, when understood, is an exact science.*" Of the many particulars of the prophecy he speaks accurately in saying that they were "all exactly foretold, easily recognizable, perfectly verified by events, and not an error crept into any one of them."

The prophecy was first printed in the *Home Magazine*, in an article by Mrs. Elizabeth Bryant Johnson. In it she says: "A wise man directed my attention to this mysterious utterance and kindly gave the key, which is herewith attached." The "key" consists, we are told, of "fourteen notes of fulfillment," and headed, "Key to the Prophecy." Later writers use these key notes in explaining the prophecy. We partly do so as well. The "wise man" is yet unnamed.

Curiously enough, the next publication that brought the prophecy to public notice did so to indicate the

election of William Jennings Bryan to the Presidency in the campaign of 1900. The *Washington Post* of November 2, 1900, reproduced Mrs. Johnson's article and headed it, "Looked Into the Future; Bryan's Election Predicted by a Sage in 1732." There is nothing in the prophecy to give a semblance of truth to this heading, the name of the successful candidate was held to correspond with the mystic words, "six, with added six." True, the *Post* gave "William Bryan"—containing twelve letters—as fulfilling the prophecy. But Mr. Wm. Henry Burr, A. M., justly observes in *Notes and Queries* that this rendition "excludes the middle name, Jennings, and even then there are seven letters before five, instead of 'six with added six.' No such inexactitude appears in the previous names. Anyway, Bryan was not elected and therefore must be counted out." Seeing that Bryan did not carry his voting precinct, his ward, his town, his county, his congressional district, his state and some of his former victorious states, *or the Union*, I believe we can all agree with Mr. Burr that Bryan was *not* elected and that we must therefore count him out. The *Post* should have foreseen these points and made it "Billy J. O'Brien," as this would have been six at one end and half a dozen at the other, and been "right smart" for a newspaper prophet. As Mr. Bryan, *if* elected, would have been the *twenty-fifth* President, the prophecy, as we shall see, would not have been invalidated nor would it have referred to him in the remotest way.

Next, *Occult Truths* published the prophecy with editorial comment in its issues of "Nov. 22, 1900," after McKinley's last election as President, and "Nov. 22, 1901," one year later, and, of course, after the death of President McKinley. Its editor, Mr. Smiley, advanced an original discovery in connection with Sir William Hope's prophecy which I shall note at its proper place. It is a mathematical demonstration of the cap-stone of the prophecy's arch of fulfillment and Mr. Smiley deserves much credit therefor.

The last publication of the prophecy was an article by Wm. Henry Burr, A. M., "The Fate of Four Presidents," the leading article of *Notes and Queries* for February, 1902, and from which we have already quoted. Mr. Burr renders the prophecy, possibly, more closely as to certain peculiarities of the text, which I mostly follow, but where the words differ in a line, as

This day is cradled, far beyond the sea, [Smiley.]

This day is ended, far beyond the sea, [Burr.]

I prefer Mr. Smiley's rendition as being more in harmony with the spirit of the text. The unintentional discrepancy is due to the failure, I believe, of someone failing to read the handwriting of someone else. The distinctive point of Mr. Burr's paper is his showing of how William McKinley's name fits with the words "six, with added six," which explanation I give in full at its proper place.

The prophecy has not been published further, so far as I am aware. The publications that I have do not include those of Mrs. Johnson or the *Post*. Mr. Smiley does not mention either of these although they preceded his own articles on the prophecy and his evident use of the "key" thereto by the unknown "wise

man" who furnished them to Mrs. Johnson. Hence I am indebted to Mr. Burr's article for my information concerning them. Mr. Burr used the key also, which he explains, but he does not give the key as it was originally published, which deprives us of it and bars us from giving each writer *full* credit. I desire to give both Mr. Smiley and Mr. Burr all just credit in their interpretations of the text, and in our exposition of it—partly from both—the honors are apparently balanced between the unknown "wise man," Mr. Smiley and Mr. Burr. This and the special credits I have mentioned as being due to each is as close as I can come to a proper presentation of each one's real work; I use my own language, as a rule, in expressing their exposition of the text of the prophecy, which last is here presented in smaller type. I introduce the headings which name the Presidents. The prophecy and its interpretation of exact fulfillment are as follows:

SIR WILLIAM HOPE'S PROPHECY.

PREFACE.

'Tis Chaldee says his fate is great
Whose stars do bear him fortunate.
Of thy near fate, Amerika,
I read in stars a prophecy:

The prophecy is clearly astrological in character.

THE PROPHECY.

Fourteen divided, twelve the same,
Sixteen in halves—each holds a name;

"Fourteen divided" is 7 and 7, fitting the name of Abraham (7 letters) Lincoln (7). "Twelve the same," Will (short for William) and Mc (Mac, meaning "son," abbreviated) gives Will-Mc ("Will the son of") or, as Mr. Burr observes, "Wilmac" (6) "Kinley" (6) "the real ancestral name." "Sixteen in halves" indicates Benjamin (8) Harrison (8).

Four, eight, seven, six—added ten—
The life line's mark of four gt. men.

$4+8+7+6=25$; "with added ten," (0 annexed)=250.

"Here are concealed," said Mr. Smiley in November, 1900, "*the ages at death of Washington, Lincoln, McKinley and Harrison (or Cleaveland).*" He adds, "as two are living," meaning McKinley and Cleveland, "the clause is obscure." Having seen so far into the meaning of the prophecy, Mr. Smiley, by interpreting this clause of the prophecy as he did one year later, would not have used the words "(or Cleaveland)," for Cleveland was born in March, 1837, which made him some six years older than McKinley, thus showing that *the death of McKinley was clearly indicated in the NEXT year of his life*, namely, from January 29, 1901, when he became 58 years of age, to some months later.

In *Occult Truths*, dated "Nov. 22, 1901," Mr. Smiley again examines this clause of the prophecy and gives its true interpretation. He says:

"He," Sir William Hope, "described the 'four great men' of the United States . . . and said that their combined ages at death would be 250. These were Lincoln, 56; McKinley, 58; Washington, 68; Harrison, 68. Add them up!"

He explained this part no further.

WASHINGTON.

This day is cradled, far beyond the sea,
One starred by fate to rule both bond and free.

George Washington was born in 1732, the year that Sir William Hope dated his prophecy. Slavery existed in Washington's native State, Virginia, during his time.

Add double four, thus fix the destined day
When servile knees unbend 'neath freedom's sway.

"Double four" means two fours annexed, or 44; we "add" them to 1732 and obtain 1776, the year of our Declaration of Independence.

Place six 'fore ten, then read the patriot's name
Whose deeds shall link him to a deathless fame,

George (6) Washington (10). The words "Six with added ten," Mr. Burr thinks, also refers to George Washington. I do not agree with him. The analogy he depends upon does not hold good as to the others and would have given a double meaning to the text, which, in view of the direct and pointed lines above, would have been entirely useless and therefore naturally avoided by the author.

Whose growing love and ceaseless trust wrong none
And catch truth's colors from its glowing sun!
Death's door shall clang while yet his century waits,
His planets point the way to others' pending fates.

A splendid description! Washington died December 14, 1799, while "his century" was "waiting" to close, and, *according to many*, just seventeen days before it passed into history.

Till all the names on freedom's scroll shall fade,
Two tombs be built, his lofty cenotaph be made—

The signatures on the Declaration of Independence, "Freedom's scroll, have so badly faded that that instrument is no longer shown to the public.

Washington's remains repose in their second tomb. His "lofty cenotaph," the Washington Monument at the National Capital, 555 feet high, is *the highest monument, or building, in the world.*

Full six times ten the years must onward glide,
Nature their potent help, a constant, prudent guide.

Sixty years, "full," from the death of Washington brings us to 1860, a fateful year for the Nation.

LINCOLN.

Then fateful seven 'fore seven shall sign heroick son,
Whom Mars and Jupiter strike down before his work is done.

Abraham (7) Lincoln (7) elected to the Presidency. Re-elected in 1864. Assassinated Friday, April 14, 1865, "before his work was done." The Civil War was proclaimed to be at an end on August 20, 1866.

When cruel fate shall pierce, though artless of its sword:
Who leaves life's gloomy stage without one farewell word.

He never spoke after being shot by the assassin.

A softly beaming star, half veiled by Mars' red cloud,
Virtue, his noblest cloak, shall form a fitting shroud.

No brain to-day can evolve a more striking picture of the actual truth than this, yet it was written a century and a third before the actual facts took place. The war, as noted, was yet unfinished.

HARRISON.

Then eight 'fore eight a later generation rules,
With light undimmed and shed in progress' school.

"Eight 'fore eight" indicates Benjamin Harrison. Mr. Smiley could not tell at first but what Grover Cleveland, whose name *thus* contains sixteen letters, was the "great man" here referred to. The "sixteen in halves" of the prophecy's opening, however, is exactly "eight 'fore eight," while the name of Grover Cleveland would be "sixteen *divided*," not in "halves," but "six 'fore *tén*" instead of "eight 'fore eight." I am surprised that Mr. Smiley said in 1900: "I am in doubt to which he [Sir William Hope] refers." When we consider that there are but *fifteen* letters in Grover Cleveland's name this doubt of Mr. Smiley—if he had full confidence in the prophecy—appears still more surprising to me. I am almost tempted to conclude that he was trying to "hedge" in favor of the prophecy for fear that it might go amiss at the last minute. Benjamin Harrison died March 13, 1901, about four months after Mr. Smiley expressed his "doubt."

Wm. Henry Burr, A. M., correctly says that Benjamin Harrison "is the *only* name that fits the prophecy," but he also says and asks: "This may seem a questionable fulfillment. Was Mr. Harrison a great man—a great ruler?" He answers his own question as follows: "He certainly was intellectually great, and doubtless would have proved himself a great ruler had there been a great crisis during his term of office." He concludes: "And what one of our Presidents since Lincoln was intellectually superior to Benjamin Harrison?" McKinley was intellectually superior; very much so. But it is not a question of *intellectual* greatness, and Mr. Burr therefore fails to answer the question he raises. I answer it by presenting the facts of history. Mystic scientists well understand how important are the *culminating* and *inaugurating* years of political epochs. Harrison's administration (1889 to 1893) represents the *crowning years* of the era of peace and prosperity that the Nation had attained to after the great Civil War. With the next administration came a long drawn out financial panic that shook the whole country and prosperity vanished. The next administration saw the war with Spain. Harrison's administration was the *first* of the second hundred years of the American Union; a period which fitly inaugurated and dedicated the great Columbian Exposition at Chicago. This exposition fairly portrayed the wonderful *progress* in science, art, industry, transportation, invention, agriculture (first represented in Harrison's cabinet), etc., made by the "later generation" that he ruled. The "light" of Harrison's administration was "undimmed" by war, national misfortune, or governmental scandal, and was literally "shed" in the great Columbian Exposition which Sir William Hope justly and accurately describes as "progress' school." *Thus Sir William Hope prophesied the Columbian Exposition.* As Harrison was fully equal to the duties and responsibilities of his great office we must concede that the integrity of the text of the prophecy is fully borne out, especially so when we consider that each of the four Presidents—"great men"—are the ones who inaugu-

rate or represent the four great phases of American Independence that the prophecy deals with.

MCKINLEY.

Then six again, with added six, shall rise,
Resplendent ruler—good, and great, and wise.

Will-Mc (6) Kinley (6) as Mr. Burr shows. It is true that Mr. Smiley gave the same explanation, but he ruins any credit he may claim in the matter by immediately adding: "It is a little strained to use the boyhood name Will. Will Mc gives six and Kinley six letters. I am of opinion that this is a misprint and that it should read six again with added ten. Notice the phrase 'six [with] added ten' near the commencement. If that case we could make 16 letters thus: William MacKinley and this is not strained." We regard what Mr. Smiley here says as both erroneous and illogical. First, he says that "Will" for William is "strained," while "Mac" for Mc is not. There is a preference, depending upon usage or taste, possibly, but I hold all are correct and can be used without any straining to protect the validity of the prophecy, and if "Will" is strained because of usage, "Mac" is also strained for the same reason. Second, as he informed Mr. Burr, according to *Notes and Queries*, "that he discovered and published . . . the same interpretation of the Hope prophecy in regard to the fourth great ruler" (Will Mc Kinley for William McKinley), I deem it just to Mr. Burr to state that Mr. Smiley does not offer any reason whatever for doing so, does not offer the name "Wilmac," which Mr. Burr logically shows may be consistently used as Will Mc, "Kinley" being the *real* family name. So Mr. Smiley did not "discover" Mr. Burr's logical rendition of the name after all. If he had he would not have deserted it for he could not, in view of its logical character, have been of the opinion that a "misprint" had occurred [which shows he had copied the prophecy from another publication—a fact which he does not mention—for a "misprint" cannot occur except in *printed* matter]. Because of this false "misprint" he deserted "Will Mc" for another rendition of the name. Third, he makes the same kind of an error that Mr. Burr does (and with the same words) when he takes "six, with added ten" as indicative of "William MacKinley." These words do not indicate either Washington or McKinley, as I have heretofore shown. A "double meaning" such he implies is an absurdity. Fourth, in now claiming Mr. Burr's discovery of Will-Mc as his own Mr. Smiley is like a miner who locates a prospect for a claim but refrains from staking out or working it by *immediately* deserting it for another prospect which he *does* stake out or work. Mr. Burr is like another miner who comes along later, sees indications of gold, stakes out a claim, proceeds to dig and *strikes a vein*. Smiley finds it out and claims the mine by right of prior "discovery" of surface indications. *Who owns the mine?* Why, Mr. Burr does, of course. *He kept the claim and uncovered its genuine metal.*

It appears to me that Mr. Burr's "Wilmac" may be rendered as "Wilson" also, as "Mac" means "son," and this again would give us "six 'fore six." Thus, Wilson (6) Kinley (6). This suggestion reinforces the

"Wilmac" of Mr. Burr, and proves it to be the true astrological interpretation of the prophecy.

Four sixes hold a glittering star that on his way shall shine:
And twice four sixes mark his years from birth to manhood's prime.

Mrs. Johnson's "wise man" interprets these lines of the prophecy as follows:

"Four sixes indicate the Presidents, as President McKinley is the twenty-fourth man to hold office."

Thus the "glittering star" is the Presidency.

"The President elected in 1900 shall have reached the height of his fame when he is 48 years of age."

Not "height of fame" but "manhood's prime," as it reads. McKinley at 48 was elected Governor of his native State, Ohio, and had framed the great tariff law which went into effect on October 6 of the previous year, during Harrison's administration.

"The President elected in 1900" is another mistake of our overly wise unknown. Only the *twenty-fourth* Presidency is here referred to by Sir William Hope, his prediction being absolutely verified by McKinley's election in 1896. The *twenty-fifth* Presidency is not referred to nor is the *second* election of Mr. McKinley.

These truths prophetic shall completion see
Ere time's deep grave receives the Nineteenth Century!

These lines limit the final fulfillment of the prophecy—with the exception of the death of McKinley, which is not indicated here, it will be noticed, but in the opening of the prophecy, which requires him to live some part of 1901, to attain to the age of 58, and then depart from us.

All planets, stars, twelve signs and horoscope
Attest these certain truths foretold by William Hope.

Writ at Cornhill, London, 1732.

The astrological character of this great and extraordinary prophecy is here confirmed. All honor to its gifted and clear-sighted author.

The learned hand that writ these lines no more shall pen for me,
Yet voice shall speak and pulses beat for long posterity.
This soul refined through love of kind bewailed life's labors spent,
Then found this truth, his search from youth, Greatness is God's accident.

JAMES HOPE.

These last lines appear to have been added some years later by another member of the Hope family.

The distinctive original point, among some others, of my foregoing exposition of Sir William Hope's prophecy is its undoubted reference to the great Columbian Exposition, described as "progress school."

What particular astrological philosophy our prophet was an adept in remains to be shown. The prophecy is peculiarly expressed in mathematical terms, and its fulfillment is mathematically exact. From this I gather that Sir William Hope was probably an advanced Kabbalistic student and Initiate as well as being familiar with the astrology of the renowned Lilly. He may have been a Rosicrucian as well.

If I have varied in the least degree, in this necessarily critical review, from Truth's exact highway, it will be esteemed as a favor if my error be *conclusively* refuted. He is my friend who sets me right.

WILLIS F. WHITEHEAD.

KING SOLOMON AND THE IRON WORKER.

A RABBINICAL LEGEND.

And it came to pass when Solomon, the son of David, had finished the Temple at Jerusalem, that he prepared a feast for his chief craftsmen and artificers, and spread the tables with the fatness of the land, and with the wine and oil thereof.

And the seat of the King was at the head of the table on a raised dais, and the two famous pillars of bronze with their beautiful capitals of lilies, pomegranates and delicate network stood, one on his right hand and the other on his left, and the lintel thereof was as a canopy over the head of the King.

And Solomon had also prepared a seat of honor, and set it on his right hand, ready for the craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord.

And when all was ready he called unto his chief architects and master overseers, and the head artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone; yea, all who had labored in building the Temple of the Most High, and he said unto them:

"Sit ye down at my table and partake of the feast which I have prepared. Stretch forth your hands, eat, drink and be merry. The skilled artificer is worthy of honor. Is not the laborer worthy of his hire? Muzzle not the ox that treadeth out the corn upon the threshing floor."

And when Solomon and his guests were seated, there came one who knocked loudly upon the door, and having entered forcibly, advanced even to the festal board. The King waxed wroth and said, "What manner of man art thou? Why comest thou thus rude and unseemly, and unbidden to our feast, where none are invited save the chief workers on the temple?"

And the man answered and said, "Please you, I came rudely because the servants at the portal barred my entrance and obliged me to force my way, but I came not unbidden. Was it not proclaimed that this day the chief workmen of the Temple dine with the King? Therefore am I come."

And when the man had thus spoken the guests talked with each other, and he who had carved the cherubim spake aloud and said, "This fellow is no sculptor. I know him not."

And he who had inlaid the roof with pure gold said, "Neither is he of those who work in refined metals."

And he who wrought in raising the walls said, "He belongs not with those who are cutters of stone."

And one who labored in shaping the timbers of the roof said, "We who are cunning in cedar wood, and know the mystery of joining strange timbers together, know him not. He is not of us."

Then said King Solomon, "How sayest thou now? Wherefore should I not have thee plucked of thy beard, scourged with a scourge and stoned with stones, even unto death?"

But the man was nowise daunted, and taking a cup of wine from the table, raised it high and spake aloud, saying, "O, King, live forever," and drank to the

King, and when he set down the cup it was emptied. Then turned he to the assembled guests and rebuked them and said unto the chief of the carvers in stone, "Who made the instruments with which you carve?"

And he said, "The blacksmith."

And to the chief of the workers in wood he said, "Who made the tools with which you felled the cedars of Lebanon and shaped them into pillars and roof for the Temple?"

And he also answered, "The blacksmith."

Then he spake unto the artificer in gold and ivory and precious stones, saying, "Who fashioned the instruments with which you made beautiful ornaments for my Lord, the King?"

And he, too, made answer the same, "The blacksmith."

Then said the man to King Solomon, "Behold, O, King! I am he whom, when men deride, they call the blacksmith; but when they would honor me they call me the Son of the Forge. These craftsmen say truly that I am not of them. I am their superior. Without my labor first, their labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft; and the mighty Vulcan, who wrought in fire and smoke and sweat as I do, was not deemed unmeet to have even the Queen of Beauty as his wife."

"Son of the Forge," said Solomon, "I, too, honor thee, thou worthy successor of the great Tubal Cain. Take thou this seat at my right hand, prepared for the most worthy. It is thy due."

Thus it came to pass at the feast of Solomon, King of Israel, and from that time forth, that the smiths were held in high esteem, and greatly increased and multiplied in all lands.—*Masonic Constellation.*

THE SEVEN BIBLES.

The seven "Bibles" of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitaka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zend Avesta, and the Scriptures of the Christians. The Koran is the most recent of the seven bibles and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitaka of the Buddhist contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth, or the warp which keeps the threads in their place. They contain the best sayings of the best sages on the the ethico-political duties of life. These sayings cannot be traced to a period earlier than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, or Hindus, and it is the opinion of Max Mueller, Wilson Johnson and Whitney that they are not older than eleven centuries B. C. The Zend Avesta or Zendavesta of the Persians

is held by some to rank higher than the others next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., it is said, and therefore has a clear margin of three hundred years older than the most ancient of the other books.

[Prepared for the Star of the Magi.]

OCCULT TIMEPIECES.

How a German "Ruled His Stars" in Constructing the World's Most Marvelous Clock.

All persons have a clock in their brain, a natural timepiece which will tell them how long they may have been asleep. A well known neurologist says:

"Speaking of the brain, one of its most striking peculiarities is that in the soundest sleep of which we are capable some part of the brain organism takes upon itself the duty of measuring time.

"You may sleep your soundest, sweetest sleep and be awakened suddenly out of it. Almost your first mental prompting is that of time. There is an involuntary attempt on the part of the brain to tell you just how long you have been asleep. You will get some idea of the time, too; you can make a pretty intelligent guess as to whether it is nearer 12 o'clock than it is to 3 o'clock.

"But when one has lost all consciousness, whether through violence or ether, or fainting, there is absolutely no knowledge of time. A man coming from under the influence of ether does not know whether he has been unconscious an hour or a month. He has no sensation that will suggest it.

"In sleep, however, it seems as if the brain's time card can be thrown off completely. For instance, a person, unexpectedly, may go to sleep on a warm summer day. It is morning, we will say, and the sun is shining. When he awakes the sun is still shining and most frequently, unless sleeping in daylight is common to him, he will have no idea whether the next meal will be a late breakfast, a luncheon, or a dinner; he has lost his bearings completely.

"Another faculty of the brain in time-keeping is that in many individuals it is possible for them to go to sleep and awaken at almost any hour they may decide upon. In some persons this ability to awaken at pleasure is almost marvelous. As this brain time-keeper works in man, subconsciously, all through the day, we may well wonder how and when it gets its period of rest."

Another occult timepiece is partly human and partly mechanical. If we should lose track of the hour of the day or night at any time, we may ascertain the nearest full hour in the following manner as a pleasing experiment. Fasten a medium-sized button to the end of a short piece of thread. Take an ordinary drinking glass and set it on a table. Take the free end of the thread with either thumb and forefinger, rest the elbow on the table, put the glass near it and hang the button pendulum so that the button will be in the center of and a little below its open top. Hold it true

and steady and watch for results, your mind intent upon knowing the time of day. Pretty soon the pendulum will commence to swing, faintly at first but increasing slightly with every oscillation of the button. Presently it will strike the glass and continue striking until the strikes equal in number the nearest full hour of the day. Then the striking will cease and the oscillations gradually diminish until the pendulum once more comes to a state of rest in the center of the top of the glass.

There died on March 22 last, at his home in Chelsea, a Mr. Lucius L. Robbins, aged 71. He gained prominence through his invention and construction of what is said to be the greatest clock ever made in this country. On this clock a dial indicates the month, the day of the week and the day of the year, and the age of the moon. There are two circles that show the longest and shortest days. Representations of the rising of the sun and moon are shown, a cuckoo sings every hour, Father Time strikes the hours, and the four stages of manhood are shown. A sentinel constantly patrols. The rise and fall of the tide in Boston harbor are shown. The parable of the ten virgins is represented every quarter hour. The time of the morning and evening is indicated, and there is a perpetual calendar. Every fifteen minutes a company of infantry marches, while a music box plays a lively air. The revolutions of the earth, sun, moon and planets are shown. For ten years Mr. Robbins used every penny of his savings on this wonderful clock.

The most marvelous clock in the world, which has many points of resemblance to the Robbins clock we have described, has lately been finished by a poor German watchmaker, who labored incessantly for nineteen years before he completed his intricate and self-imposed task. The story of his struggles and troubles would furnish material for a romance, and, in themselves, furnish a supreme object lesson of the value of determination, labor, patience and perseverance in summounting all obstacles and "ruling the stars." At one time, his means being of the scantiest character, he had no alternative but to sell by degrees everything he could spare. His wife, extremely indignant, made her complaints to the local magistrate who promised her his help, being convinced that a man's mind must be deranged who thought he could make an astronomical calendar clock even surpassing that of Strasburg. His mental activity and financial and domestic troubles told severely upon the patient worker, and at last his friends declared him insane. At the thought of parting from his clock he became much excited. He was forthwith put into a strait-jacket and sent to a lunatic asylum. At length he managed to regain his liberty, with the understanding that he should remain under police surveillance. He found that his home was no place for him, so he journeyed to Carlsruhe (Baden), taking the clock and his tools with him. In this town he obtained, with the assistance of a privy councillor, free board and lodgings at the permanent industrial exhibition. After a stay of eighteen months he lost this place of refuge and fled with his work by night to his son, in Switzerland. In Carlsruhe he had

been able to make some small savings, and a few friends gave him assistance. The German Emperor, though his majesty thought his task hopeless, sent him a sum of money.

It is claimed that this clock is as wonderful for its artistic beauty and workmanship as for its ingenious mechanical arrangements. It is inclosed within glass so that its every movement can be seen. It consists of 2,200 parts, 112 of which are wheels. Every detail is the watchmaker's own handiwork. The clock indicates the seconds, minutes, hours, dates, the days of the week, months, and the seasons of the year, the pictures of the signs of the zodiac, the sun, moon, and stars, and their rising and setting, as well as the exact position of the celestial bodies. It shows besides the moon's phases all the eclipses of the sun and moon. Its calendar, it is said, will last forever, with minute accuracy. At the beginning of the year it fixes by itself the statements of the astronomical practitioners in explanation of the everlasting calendar, as well as Easter and the changeable festival days for the coming year. A glass ball, exactly representing the spherical globe of each, shows the movements and positions of the earth, moon and planets. The work is beautified by over a hundred movable pictures and figures. Every quarter of an hour the figure of an angel appears on the left side of the principal field. The striking of the quarters is done by two angels standing in the second recess on the left, while in the sixth recess two figures at a time, representing the four ages of man, are changing alternately. On the right side of the principal field, opposite the guardian angel of life, the angel of death advances, pointing with his scythe to the dial plate. When the full hour strikes the center angel of the second recess appears, holding an hour-glass, while the angel on the right side above is sounding a trumpet. Under the roof an allegorical figure represents symbolically the right season of the year, while above in the principal field, the guiding star of the year appears. On the left side of the cabinet stands a cock, which, five minutes before noon, beats its wings, stoops its neck, opens its beak and crows three times. When the picture shows "spring" there appears a cuckoo above; with the season "summer" a quail comes forth on the left side—both calling seven times. When the picture "autumn" appears a bull, lying at the feet of the Evangelist St. Luke, roars, and when "winter" is indicated a lion, which lies close to St. Mark, raises its voice. Every time the clock strikes 12, Christ, bending his head, appears with his twelve apostles, and a monk, standing in the portal below, sings his "Ave."

Measures.

A span is $18\frac{1}{2}$ inches. A fathom is 6 feet.
A cubit is 2 feet. A great cubit is 11 feet.
A mile is 5,280 feet, or 1,768 yards in length.
A palm (hand) is 3 inches. A hand is 4 inches.
A league is 3 miles. A day's journey is $33\frac{1}{2}$ miles.
A Sabbath's day's journey in the Bible is 1,155 yards.
Measure 200 feet on each side and you will have a square acre within an inch.

[A Special Communication to the Star of the Magi.]

OCCULT USES OF COLORS.

How the Properties of Colors Relate and Apply in Music and Medicine.

BY PROF. O. R. NILE.

Charles F. Wilcox, an attorney of Kansas City, Mo., believes he has found a new and wonderful thing. He says he has perfected an apparatus whereby color can be made to take the place of sound in producing musical compositions. By means of his appliance he says he can perform any musical composition in color, giving every shade of tonal value in appropriate color shades, using the primal colors of the prism or rainbow as the seven notes in the scale, and shadings of them for the sharps and flats. If all he claims is true, it is to both the senses of seeing and hearing that music will hereafter appeal; the blind will hear it only, but the deaf will see it, and thus a new world will be discovered to them. In fact, Mr. Wilcox says that music is no longer pleasing to him unless he gets the color harmony at the same time that he does the tonal harmony; he wants one as the accompaniment of the other, and, with either lacking, a composition is incomplete to him. His appliance for producing the exact color for each note is, as yet, a secret that he declines to disclose, neither will he reveal the means whereby he was enabled to discover it, but he says this much, however, in regard to his experience:

For years he was impressed with the fact that just as there are seven notes in the scale of music so there are seven shades in the scale of color, and he felt sure that there must be some relation between them because of this analogy. He set about determining if this was true and, to his satisfaction, found that it was. Then he tried to find means to demonstrate the fact to the world. By much experimenting he evolved a film on which, by means of the use of certain chemicals, he was able to produce sound colors. Notes from organ pipes, when blown on this prepared film, showed gradations of color. By a vast amount of experimenting he finally struck on the correct shades for the various notes. He has a "middle C" in the color register, as he has in the sound register, and the rest go up or down from it.

A short time ago Mr. Wilcox gave an exhibition of the machine whereby he produces color music, and it proved to be a rare treat to those present. The means whereby the extraordinary spectacle was produced he will not talk about; he fears that his secret will be stolen. He says that the mechanism he works with is very delicate and complicated, and that it is the result of years of experimenting with the colors themselves in connection with the films and chemicals that he employs. Although he has thus far succeeded in obtaining what he sought he hopes to simplify matters and make his discovery practicable. He declares that when it is, people will not care for simple sound music but will demand the combination of both color and sound. At his demonstration he played all sorts of airs—classical, popular, etc.—with his mechanism.

The idea of color music is not a new one. Scientists have demonstrated the fact before. But a means of bringing music-sounds before the eye in sequence, and of actually playing music by color, is new, and if he succeeds in perfecting his already wonderful machine he will have made a valuable advance in occult science, to which color and sound are important factors in the department of vibration.

In a late issue of the *Progressive Thinker* we find a condensed epitome of Dr. Babbitt's "chromopathy," a system of color healing, which reads as follows:

Red is the right color to employ when it is desirable to stimulate the patient to greater excitability, and its use suggests vigor and courage. It is a mental and physical tonic or invigorator.

Blue is the cooling sedative color, which antidotes fevers and allays every febrile tendency. Its use is recommended in cases where the patient requires to be soothed or calmed.

Yellow or amber is valuable for intellectual stimulation; it is nerve animating, and assists brain workers to accomplish a large amount of head work as distinguished from muscular effort, without experiencing an unpleasant reaction or subsequent fatigue.

Purple, which is a combination of red with blue, suggests a healthy stimulus coupled with a sense of repose. It is therefore to be highly recommended in a great variety of situations and can be employed more frequently with greater advantage than any other single color.

Pink always suggests hope, and is a counter suggestion of great service and most beneficent utility whenever a tendency to pessimism or despair has been prominent.

Green, the color of Nature's perennial garment, is the special antidote for nostalgia, or home-sickness. It can be effectively introduced to counteract general restlessness or sense of dissatisfaction with new surroundings.

Violet is the most spiritually suggestive of all colors and can be used with benefit in rooms where people congregate for religious exercises and like uses.

Through colored glass the shining of the solar ray or electric light will produce the most perfect results, but all articles of furniture and wearing apparel exert a decided influence on sensitive persons by virtue of the special predominating color.

All neutral tints are quieting as they approach to white, and depressing as they shade toward black.

Precious stones have in a particular degree embodied something of the solar radiance during their geologic formation. They are often, therefore, when judiciously selected, of decided benefit to the wearer.

The epitome of the color system ends here. Now for our conclusions:

We may, we think, look for an advance in chromopathy when Mr. Wilcox gets his musical color machine perfected, although he may have no idea of its ever being put to a medical use at the present time.

It is held by occultists that human auras show the colors according to the mental, spiritual and physical status of the individual. When any color is clear and

bright it indicates moral and mental purity and lofty aspirations, but if auric emanations are dull and have dark spots or murky blotches the person suffers from a disorder of astral, mind or body. Color music, in all reasonableness, could be beneficially employed in such cases to mitigate or remove the untoward condition. We even hope to see the day when crime and insanity will be humanely and effectively treated by the occult vibrations of Chromopathic Music. O. R. NILE.

BY AIRSHIP TO NORTH POLE.

A Chicago Inventor Will Attempt to Solve the Mystery of the Occult North.

A Chicago man, after years of study and experimenting, has come to the conclusion that the North Pole is not so hard to reach after all and that he can accomplish the journey that has resulted disastrously to so many adventurous explorers with comparative ease. He is so confident that he can reach the extremity of the frozen regions and return in safety that he says he will head an expedition that will leave Chicago some time during the summer of 1903, probably late in July. He hopes to find and rescue Major Andree, the Norwegian arctic explorer, and return with him in triumph.

The party will be composed of ten men, and the principals will be Patrick Eneas McDonnell of Chicago and Sergeant Julius R. Frederick of Indianapolis, Ind. They will go as Major Andree went—in a balloon, but the balloon that will convey the adventurous explorers and their crew to the Polar regions will be built on an entirely different principle. It will be practically an airship. Mr. McDonnell is the inventor of the ship and he is convinced that he has solved the question of aerial navigation. So sure is he of the success of his years of labor that he is arranging details for the expedition, even before the intricate parts of his three great air vessels have been assembled.

It is expected that the cost of the expedition will be not over \$50,000. There will be three airships, each over 400 feet long, and containing many novel features the details of which the inventor is not yet ready to reveal. It is claimed that certain Chicago capitalists are interested in Mr. McDonnell's airship. It is said that actual construction may be begun this summer. The engines and other pieces of apparatus are already building at the works of the McDonnell Odometer Company, 1800 Kedzie avenue.

McDonnell, who resides at 3500 South Kedzie avenue and is an engineer, has been working out his ideas of aerial navigation since 1872. All of this time his mind has been centered upon different ideas and models for airships. In 1893 he concluded that he had solved the problem and had his inventions patented. Since then he has been perfecting his models. All that now remains to be done before his big ships will sail off into space, is to finish the parts, put them together and turn on the power of the odometers.

The first McDonnell airship, when completed, will measure 450 feet in length and 55 feet in diameter. Its framework will be composed of tubular bridges, hav-

ing metal cones at each end, and the whole incased in a gas tight incasement, sufficiently rigid to resist the pressure of air even when going at a speed of 100 miles an hour. The vessel will be propelled by means of odometers, working immense fans, specially designed for the purpose. A hydrogen gas producer will be carried to replenish its buoyancy power as required.

The average speed of the machine in a calm condition of the atmosphere will be sixty miles an hour, and it will be so constructed that any elevation can be taken when it is desired to utilize air currents moving in the same direction. The large fans protruding from the ship will strike the air at any angle desired.

Spitzbergen will be the objective point of the explorers when they start from Chicago, and from that place McDonnell believes he can reach the North Pole and return without consuming more than two days. The distance is 800 miles.

"I do not expect to have any difficulty whatever in reaching Spitzbergen," he says. "If my ship fails to carry the party there without a hitch and keep up the pace clear to the North Pole, it isn't worth fooling with. It will be no toy, but will be capable of carrying ten and a half tons in addition to its own weight."

The base of supplies will be established at Spitzbergen, and so confident is McDonnell of the success of his airship that he has arranged for two or three trips to that point before commencing the real journey to the North Pole, in order to get his powerful machine in good working order for the northern expedition.

In addition to exploring the North Pole regions McDonnell says he will rescue Andree, whom he believes is safe in spite of rumors to the contrary.

"The airship," Mr. McDonnell asserts, "will not be subject to the will of the great air currents that circle about in the neighborhood of the Pole. It is equipped to overcome such negative circumstances, whereas Andree's balloon was powerless in their grasp. Andree, with his never scientifically constructed balloon, has been able to reach the Pole; in fact, is there now, but he cannot return because of one of several logical reasons. In the first place, if the theory be correct that an open sea exists about the Pole, necessarily the air must be warmer. This would cause to exist a perpetual air current, moving constantly toward this sea, returning only at a tremendously high altitude. This altitude Andree's balloon would not reach and the intrepid explorer is held prisoner.

"On the other hand, if there should be only frozen surface in the neighborhood of the Pole there would exist a current of air moving spirally about the Pole as a fixed point. This, for the same reason as the other, would hold him captive.

"As for myself, I entertain the theory that the surface of the earth, as the composing matter became more solidified and heavy, and the earth began to rotate on its axis, the centrifugal force threw the heavy particles from the center out to where they met, and, equaled by the centripetal force, produced by the sun's rotation, these two forces solidified certain molecular masses of the earth's composition in the form of a globular shell."

The inventor declares that the shell thus formed has within its surface an atmosphere similar in depth and density to that which surrounds its outer crust. Such a globular shell, he goes on, rotating on an axial line at the enormous speed at which the earth revolves, would be a much closer counterpart of a dynamo than a solid ball, and would have a more dynamic reason to create an electric current, the presence of which no one disputes, than even though its center were a highly heated mass. Thus is the aurora borealis formed.

Sergeant Julius R. Frederick, the chief ally of McDonnell, was a member of the disastrous Greeley polar expedition of eighteen years ago. He asserts that the far north is a country of strange surprises and that the region in the vicinity of the Pole is covered with vegetation and doubtless inhabited. He says that at the farthest point north reached the thermometer registered a temperature 6° warmer than it had 200 miles to the south. He observed animals migrating northward as winter set in and southward as spring began, thus reversing conditions found in the temperate zone. He declares that he and two companions at one point saw far to the north of them, through the powerful glass they carried, a land that was covered with vegetation. The commandant of the starving men, at Frederick's solicitation, assented to a retreat toward the warmer region of the north from the camp at Cape Sabine, but the men, overcome by weakness and disease, could not proceed a thousand yards on the way.

THE PSYCHOLOGY OF SOME CARD TRICKS.

The sleight-of-hand performer employs psychology as an accessory to his art whenever he turns the attention of the spectator, at some desired moment, by controlling his mind and will. M. Henri Coupin calls attention to this fact in *La Nature* in introducing a report of the investigations made on this subject by the eminent French psychologist, M. Binet, previously appearing in *Annee Psychologique*. M. Coupin says:

"He [Binet] first takes up the 'forcing' of a card. This consists in obliging a spectator, before whom a card trick is being performed, to draw from the pack a card designated in advance, without doubting that he is making a free selection.

"When a card is to be forced, the first precaution is never to lose sight of it, so that it may not be confused with another. The card to be forced is put at the bottom of the pack, and is always kept in the same place while the pack is apparently shuffled. Then the pack is cut so as to bring the card into its center—an indispensable position for the trick. The pack is not presented spread out in fan-shape, but closed. Not until the spectator reaches out his hand is the pack opened and, at the same time, about a dozen of the cards are rapidly moved before the spectator's eyes. In this dozen, which occupy the middle of the pack, is the card to be forced. The spectator, in this rapid succession of cards that pass before him, has no opportunity to choose, but continues to extend his hand, with thumb and forefinger separated, to take a card. The performer follows his hand and holds his eye; the pack is gently advanced toward him and the design-

nated card is placed between his fingers; the person mechanically closes them and takes the card.

"It is easy to analyze this trick psychologically:

"1. The pack is presented closed to prevent the choice of a card before the pack is opened. 2. The dozen middle cards are moved to indicate that the particular card should be taken from them alone. 3. The cards are also moved to give the impression that several cards are offered to select from, and they are rapidly moved so that this impression can only apparently be realized in taking the particular card 'forced,' as, when we are on the point of choosing between several possible acts, no one of which has any particular interest, our apparent choice is determined by facility of execution.

"There is another trick that depends on the same principle as that of the forced card—that termed the 'thought-of' card. The trick consists in moving the cards so rapidly that only one of them can be seen distinctly, owing to its being slightly separated from the others; thus there are many chances to one that this card will be the one thought of. At the same time the performer keeps his eyes fixed on those of the person who is choosing. If he moves his eyes about uncertainly until the separated card comes before them and at this instant fixes them on the card to the exclusion of the rest of the pack, he has surely thought of that card. But if his attention, his uncertainty, or his indifference are maintained until the last card is reached, he has made no choice, or his choice has been made from memory and not directly from the pack before him.

"Prestidigitators have wonderful skill in acting on the secret springs of the will. It appears that a person may be made to choose any desired number below ten by the way in which he is asked to choose. If we wish to make him select the number five, we run rapidly over the first numbers, dwelling a little on 'five,' and making a short pause so that the attention is directed to this number.

"There is a curious fact about this matter of the choice of numbers that has been mentioned to M. Binet by several prestidigitators. When a person is invited to name a number lower than ten all the numbers have not the same chance of being chosen. It has been noted that 'one' is never named and that the number most often selected is 'seven.' M. Binet has made the experiment and finds that the magicians are not mistaken—the sevens were in the majority, having been chosen seventeen times in thirty-six. As to the number 'one,' it was not named at all. Thus in psychology the calculus of probabilities loses its force."

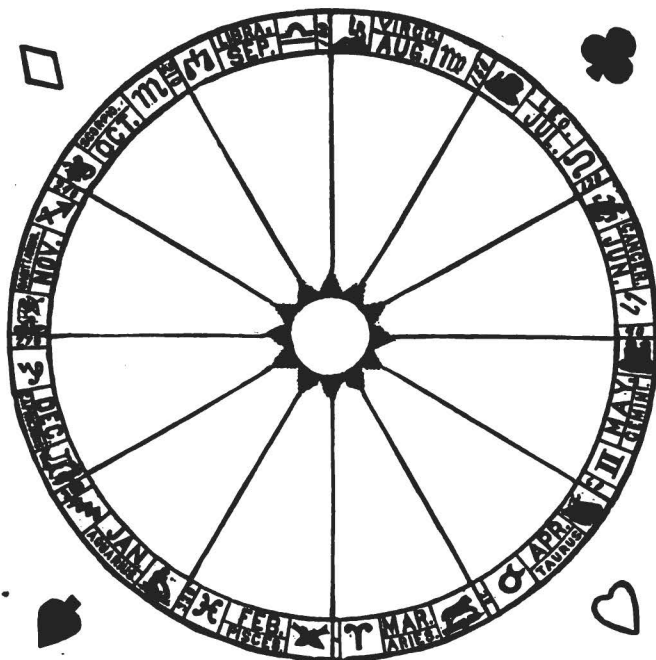
Grafted Insects.

By the use of his knife on insects, and then the grafting process, an instructor in biology of Columbia University has produced an amazing collection of monstrosities. He has created two-headed butterflies, tandem butterflies, moths with two heads and no tails, some with two abdomens, others two breasts and no backs, and all imaginable varieties. The grafting is done while the insect is in the pupal stage.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR MAY, 1902.

THE EARTH AND PLANETS.

MERCURY.—May 1st, 1902, in Taurus; 2d, enters Gemini; 6th, enters Cancer; 11th, enters Leo; 17th, enters Virgo; 24th, enters Libra. Its mean motion is about four degrees a day.

VENUS.—1st, in degree 27 of Sagittarius; 3d, enters Capricornus; 22d, enters Aquarius; 31st, in degree 15 of same. It travels about two degrees a day.

EARTH.—1st, in degree 11 of Scorpio; 21st, enters Sagittarius, the ninth house. Travels about one degree a day.

MARS.—1st, in degree 29 of Aries; 4th, enters Taurus; 31st, in degree 16 of same. Moves about half a degree daily.

JUPITER.—In degrees 5 and 6 of Aquarius during May.

SATURN.—In degrees 23 and 24 of Capricornus during May.

URANUS.—In degree 20 of Sagittarius during May.

NEPTUNE.—In degree 2 of Cancer during May.

THE MOON.

New Moon in *Scorpio*, on May 7th, in the *direction* of Taurus from the Earth—in the *house* (heliocentric zodiacal area) of Scorpio, and *sign* (geocentric zodiacal circumference) of Taurus.

Full Moon, on May 22d, in both house and sign of Sagittarius.

The Moon is in line from the Earth with the *Signs* as follows: May 1st, Aquarius; 2d, Pisces; 4th, Aries; 6th, Taurus; 8th, Gemini; 10th, Cancer; 12th, Leo; 15th, Virgo; 17th, Libra; 19th, Scorpio; 22d, Sagittarius; 24th, Capricornus; 27th, Aquarius; 29th, Pisces.

The Moon is in line from the Earth with the *Constellations* as follows: May 1st, Aquarius; 3d, Pisces; 6th, Aries; 8th, Taurus; 10th, Gemini; 12th, Cancer; 14th, Leo; 17th, Virgo; 20th, Libra; 22d, Scorpio; 24th, Sagittarius; 27th, Capricornus; 28th, Aquarius; 31st, Pisces.

MISCELLANEOUS MENTION.

Venus and Jupiter are Morning Stars.

Sun in Middle States, on May 31, rises at 4:39; sets at 7:17.

Friday, May 30, is Decoration Day.

May 31st is the 151st day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 8th, 11th, 17th, 22d, 26th, 30th, and contiguous days. Severe thunder storms, possible tornadoes, high winds and alternating cold and warm waves are indicated.

EARTH'S TRANSIT OF LIBRA.

An Astrological News Record of the Notable Events of Current History and their Planetary Aspects.

BY WILLIS F. WHITEHEAD.

March 21, 1902.—**Planets' positions:** Mercury in Sagittarius, Venus in Libra, Mars in Aries, Jupiter in Aquarius, Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Cancer. **Earth enters Libra.** Chinese revolt growing; 20,000 Imperial troops said to have joined rebels.

March 22.—British steamer *Athena* lost near Chile; 20 drown.

March 23.—France and Russia ask powers if they will be neutral in event of war over Chinese territory. Russian troops kill 30 rioters at Batoum. Lake navigation delayed by head winds.

March 24.—Cholera causes vessel embargo at Manila, P. I.

March 25.—Severe Wyoming blizzard ties up telegraph and railway lines in the Northwest.

March 26.—**Mercury enters Capricornus** and **Venus enters Scorpio.** Cecil Rhodes dies at Cape Town.

March 27.—South flooded by heavy rains; many towns in La., Miss. and Ala. entirely isolated by unprecedented rainstorm that began 25th; 8 inch fall of rain at Vicksburg; miles of railway tracks washed away. Main line of Northern Pacific railroad blocked in Minn. and N. Dak. by rains and floods; Manitoba division of road also tied up. Great snow and sleet storm in Neb., starting 24th, isolated many points; telegraph and telephone wires and poles flat in all directions.

March 28.—Cecil Rhodes fortune of sixty millions bequeathed to the British empire for a vast imperial scheme of education. Southern storm ceases with floods raging and railway traffic suspended; high bridges swept away and immense damage in Miss., Ga., Ala. and Tenn.; the Cumberland river rose nine feet in five hours at Nashville. Severe floods in N. Dak.

March 29.—A great three-day storm in Tenn. cause \$4,000,000 damage and loss of 25 lives. Report of 1,000 killed in Chinese riots, in Chihli Prov., over collection of taxes for church claims.

March 30.—Floods in South increase; great damage and loss of life. Western roads tied up by floods and storms. Easter storm in the North. Seven churches unroofed and wrecked in Pa. by great wind storm. Many marine disasters off Atlantic coast.

March 31.—Civil war in Domingo; revolutionists capture town; 40 killed. Mine explosion at Dayton, Tenn., kills 22.

April 1.—Ship *Cambrian Princess* sinks at Southampton; 11 lost. Chicago votes for municipal ownership of street railways; 124,594 for to 25,987 against.

April 2.—A four-day storm-bound N. Dak. train rescued by reopening of through traffic. British said to have destroyed Russian marking stone on Alaskan boundary; U. S. will investigate.

April 3.—Great fire at Atlantic City, N. J., burns 12 hotels. Revolt in Turkey grows.

April 4.—Virginia constitutional convention adopts clause barring negroes from registration.

April 5.—Collapse of a terrace at a football game at Glasgow, Scotland, kills 21 and injures 250.

April 6.—**Mercury enters Aquarius.** Business portion of Chesterton, Ind., destroyed by fire.

April 7.—Haytian revolutionists capture town. Venezuelan rebels win several battles.

April 8.—Russia and China sign Manchurian treaty; Russia concedes points raised by the powers.

April 9.—Riots at Brussels, Belgium, by socialists and strikers who demand equal suffrage for all.

April 10.—Riots continue at Brussels; many wounded. Boers said to have accepted modified British peace terms. [NOTE.—Boer preparations for a peace conference date back to the final culmination of Jupiter in Capricornus—March 16—when eighteen days of preliminary negotiations commenced between leaders.]

April 11 and 12.—Riots at Brussels result in 35,000 troops holding strikers in check; demand for equal suffrage denied.

April 13.—**Venus enters Sagittarius.** Strikers at Brussels quiet but determined.

April 14.—**Mercury enters Pisces.** Great storm at Berlin; lightning sets fire to many buildings and water sweeps embankments away. Strike at Brussels grows to mammoth proportions.

April 15.—M. Sipiaguine, Russian Minister of the Interior, assassinated by a student who surrenders.

April 16.—Samar insurgents surrender to U. S. forces. Civil war increases in China.

April 17.—Socialists in Belgian parliament predict civil war. Boers said to have agreed on basis for peace. Severe earthquakes occur at Shemakha, Transcaucasia.

April 18.—American, British and German liners form merger. Guatemala earthquake destroys towns and cities; kills hundreds.

April 19.—Military barracks at Managua, Nicaragua, blown up; 150 killed. Earthquakes at City of Mexico and San Francisco. [NOTE.—In *The Horoscope* for April I find this prediction by its editor, Prof. W. Monroe: "Earthquakes mostly occur in places where Jupiter or Saturn is in the meridian at the eclipse. San Francisco will experience a heavy earthquake during the month of April, 1902."]

April 20.—**Earth enters Scorpio**, the eighth house.

THE DIGIT "9" AND THE ASTRAL NUMBER.

When we come to examine the construction of the Astral Number we find that its Powers of the Planets all add into Nine as their "final digit," that its Powers of the Months all add into Two as their common "final digit," and that the Powers of the Days all add into Seven as their "final digit." Further, the "final digit of Nine, Two and Seven is Nine. Thus Nine is the "final digit" of any natural combination or individual casting of the Astral Number. From this fact follows the further fact that when naturally combined the sum of these various Powers are *divisible* by Nine, I here lay it down as a

RULE.—Every Number, the digits of which add into Nine or a multiple of Nine, is divisible by Nine.

It was my intention at this time to reply to a seeming objection to the Astral Number that one "Libra" communicated to *Coming Events*, and which its editor afterwards called my attention to. I regret that I have mislaid these and have to depend on my memory for what "Libra" said. If I mistake not, he objected to the Number on the ground that its factors were all divisible by Nine; that is, the combination of any day with any month, and the planetary "powers," can be divided by Nine without a remainder. In our former analysis of the primary steps of the working of the Number (STAR, Vol. II, No. 10; August, 1891) we said the same thing as "Libra," as follows:

"The rule [for testing the work] eliminates everything except the 'Final Digit' of the year of birth."

An understanding of the properties of the number Nine as here used will make this plain to anyone.

Because the added components—minus the year of birth—of an individual's Astral Number are divisible by Nine, it does not appear to me that "Libra" has raised a valid objection to the Number, and he gives no reason, as I remember, for supporting his objection. If this feature of the number is an objection to it we are open to any proof he may offer thereto, failing which, his objection is harmless of execution.

If the Number could not be divided by Nine some distrust might be entertained in regard to it, for this property of it is, I hold, strong proof that it is a true Astral Number. NINE is the Soul or Astral of Mathematical Science. A true Astral number must not vary from Nine as the final digit of its *visible* digits. There are ten figures, but there are but *nine* digits, and the ninth digit, or Nine, expresses the highest power of whatever place it may occupy. It is that number we are obliged to use in dealing with the Infinite. I have formerly shown (Thesaurus, p. 47) that 999999999+ is the Number of Infinity. More, the eight digits that lead up to Nine, in their entirety, are but sub-portions of 36 (4×9) or a square of Nines that, like the four-cornered base of Pyramid Cheops, lead up to the majestic and powerful Nine, which is the cap-stone and glory of mathematical, geometrical and *astral* science, and of all other sciences as well.

It may be granted, self-evidently, that the science of Number is not confined to this mundane sphere and that, therefore, there is a science of celestial number.

But celestial mathematics and terrestrial mathematics must agree—the square of Nine is 81 on Sirius as well as at Chicago, Guadalupe and London. But we must remember that human methods, though in harmony with and in touch with the perfect light of Infinite Number, can, being human, only approach the Perfect, Absolute and Astral I AM whose thought is in Nines and whose actions are infinite multiples thereof.

But I do not intend to preach you a mathematical sermon. Let us get down to a more easily understood idea. We will go back to our nine digits and build a square with them, as follows:

1	2	3	4	5	6	7	8	9
2	3	4	5	6	7	8	9	1
3	4	5	6	7	8	9	1	2
4	5	6	7	8	9	1	2	3
5	6	7	8	9	1	2	3	4
6	7	8	9	1	2	3	4	5
7	8	9	1	2	3	4	5	6
8	9	1	2	3	4	5	6	7
9	1	2	3	4	5	6	7	8

It will be noticed that the nine digits run in regular order from 1 in the first line and column; that each line and column proceeds thereafter from the digit at its head; that each line and column contains the nine digits; that the nine digits are each used nine times; that the order of the square is simple and natural.

We now present the following points (and there are more) to show that Nine is the astral or soul of Number and its very pyramidal cap-stone:

The sum of each line and column is 45=five Nines.

The sum of its outer border is 153=seventeen Nines.

The sum of its next border is 117=thirteen Nines.

The sum of the third border is 81=nine Nines.

The sum of the fourth border is 45=five Nines.

The central figure of the square is a Nine.

And 17+13+9+5+1=45 Nines, or the sum of the digits of the square=405.

The sum of the square (as whole numbers) amounts to 4,999,999,995. Add the 4 and 5 and we obtain nine Nines. The whole total contains 555,555,555 Nines.

One diagonal gives the usual 45, the other the square of Nine. On each side of this Nine diagonal the co-ordinately placed figures always add into Nine.

We have in the diagonal of nine Nines, 81, the diameter of a square whose area is 729 Nines, or 6561 (in turn the diameter of the absolute Parker Quadrature, whose circumference is 20,612). A circle which will inclose this square has a proportionate circumference of forty Nines or 360—our perfect Zodiac in Infinity.

"But," it may be said, "you take each digit *nine* times and nines must therefore result." I certainly do so; I am *obliged* to in order to build a *perfect* square; and what I term *perfect numbers*—those we must use in dealing with our relations to the Infinite—invariably have Nine as a leading *visible* factor. It is for this reason—because the Astral Number is a *perfect system*—that it has this peculiar *visible quality of the digit Nine*.

My next article will deal with the *invisible* Nines of all number, in which I will show how the visible Nines coördinate with those that are occult. W. F. W.

STAR OF THE MAGI

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EDITORIAL SECTION.

THE old question of Fate versus Free Will is still at the fore with the little philosophers. Here are a few nuts for them to get busy over—they cannot be cracked.

★

UNDER the law of Nature absolute freedom of thought exists for every brain that is able to think. As freedom of thought is self-evidently incompatible with every notion of fatalism how can fatalism be true?

★

THIS law of Nature does not compel us to think. We can think or not, just as we choose. Being able to choose we are free to choose, and freedom of choice does not leave a peg for fatalism to hang on.

★

AGAIN, we are not obliged to choose whether we will think or not. We can think little or much, occupying any grade of brain activity that we determine upon. Where does fate come in here?

★

FREEDOM of thinking does not have to be disconnected from a desire to think or the choice to think in order to be really and truly free. Desire and choice are a part of our human nature and they exist because we exist, and because of them we are free. Without choice or desire we could be neither human nor free.

★

JUDGMENT is also a part of our human nature. Man can act in accordance with his judgment or not. If he does wrong it is not because his judgment is weak or because he is compelled to do wrong. He does wrong for no other reason than that he free to do wrong. Nature does not compel him to do wrong for the sake of punishing him afterwards. Such an idea would make the universe a mockery.

★

FURTHER, we can control our desires and our choice through our judgment and will. Man can rise above passion and perverted

choice if he wills to do so. And will could not exist unless he was free to will. This also is a part of his human nature.

★

THE little philosopher declares that "we cannot choose to do what we do not desire to do." That is, no man who desires to drink whiskey can choose to do without it. How absurd! This is a genuine sample of fatalistic foolosophy lately printed.

★

WE can choose to do what we do not desire to do; we can set desire aside through choice, if we will. With thought, choice, desire, judgment and will the individual is fully equipped as a free individual. His environments, make-up, and all influences upon him, cannot chain him. Man is free if he decrees to be and refuses to surrender to his passions and appetites.

SCIENCE AND OCCULTISM.

When the brilliant young scientist, Professor Loeb of Chicago, read his startling paper before the National Association of Physiologists lately he not only awakened the scientific world but performed a great service to Occult Scientists, as it is now no longer Science versus Occultism but Science and Occultism.

Students of the latter have maintained the Unity from which all life sprang and to which it must ultimately return. It has been taught in all the great societies of initiation that "Life is positive and negative. It can ascend to the highest or descend to the lowest."

It goes on forever building and destroying. It manifests itself according to one or the other of its natures.

The Principle of Life is individualized as it manifests itself in each individual.

This principle is without beginning and without end, proceeding from the absolute.

In the words of Dr. Loeb we find a daring assertion, which is, however, almost if not wholly borne out by results. Said he: "I desired to know the secret of life and to handle it in my laboratory."

He began by first observing that the young caterpillar climbs upward to the young bud, where it feeds sufficiently, then returns.

The well known peculiarity of the moth and the flame was also considered.

Attention was also given to the myriads of birds which are known to dash out their lives against the strong panes of light-houses.

In all of these phenomena he found two forces at work, that is, attraction and repulsion; or, in other words, he finds life to be identical with electrical motion.

When the young caterpillar is hungry, according to this scientist, he is negative to the light and is attracted thereby. When he has eaten his fill his body becomes positive and he is repelled.

Experiments prove that so-called instinct has nothing to do with it. A hungry caterpillar will follow the light upward, even if it be placed upon a steel rod: so will it invariably retreat from the light when the hunger is satisfied, without re-

gard to whether it be placed on a tree or on a post.

In regard to the moth and the flame, it is found that the former is attracted by the light and repelled by the heat, thus explaining its circular motion, until it is either consumed or flies away unscathed.

The birds found dead around the light-houses each morning have but yielded to the same force which threatened the life of the moth.

After electricity had been decided upon as the motive power of all life forms, the scientist sought to demonstrate his theories. While the experiments are far from being complete, the heart of a turtle has been caused to beat while suspended in a saline solution. The three salts used were calcium, potassium and chloride of sodium (common salt). By changing the proportions of the solution the suspended heart has been made to reduce or accelerate its motion.

This feat alone produces a strange effect on the beholder. It confirms what has been taught for years by occult science. That is, the motive power of the heart is electricity. The question may be here asked why should a solution of salt have such an effect upon muscular tissues when a solution of sugar or some other material will have no such result? As an answer to the above, it has been found that the atoms of salt tear themselves apart with such violence that a considerable quantity of electricity is generated.

The doctor has also succeeded in developing life from the spawn of the lower forms of marine life without the fructifying aid of the male sperms. He has also, according to his own statements, succeeded in delaying the life function for seven days by the aid of cyanide of potassium.

Think for a moment of the far-reaching results that will doubtless come from these achievements. Life has been brought forth without the aid of the male sperm, a feat which occupied the greatest efforts of all alchemists of all ages. Life has been delayed for seven days and then permitted to manifest. This is also what psychologists have sought to accomplish, with more or less success.

The Raja Yogi, acting along this line of reason, have sought to control the passions and desires, to hold in check those consuming vibrations that can but exhaust the mechanism of physical man.

This also explains, or rather shows, the correctness of philosophical breathing. The terrestrial prana with which the earth is surrounded, and in which all forms of animal life must move and exist, is a great storehouse of vital force. This is now found to be electricity. And as electricity is but a grosser form of vibration, of which magnetism is the finer element, we find in these interesting researches a confirmation of the grand truths of occult science. It will henceforth be Science and Occultism instead of Science versus the Occult.

May their efforts continue.

T. J. BETIERO, M. D.

MRS. TINGLEY'S "BROTHERHOOD."

The resignation of Dr. Jerome Anderson as president of Mrs. Tingley's "Brotherhood" reveals its "inwardness." He says:

"I stood by Mrs. Tingley as long as I could and still retain my manhood and my belief in the real tenets of theosophy. I am still a theosophist and do not propose to help found another organization. But under Mrs. Tingley's management the theosophy of the country is being left to take care of itself and its name is being used to collect hundreds of thousands of dollars to spend in equipping and maintaining this freakish Oriental court of hers at Point Loma. But before I speak further of that I want to give some historical data that will make the story clear.

"The Theosophical Society was founded by Mme. Blavatsky, who, when she died, appointed as her successors, it is claimed, William Q. Judge and Annie Besant. That matter has always been in dispute, and in 1895 Judge broke from the order and organized the Theosophical Society of America. Judge died within a year after he started the insurrection, but even in that time 140 lodges had been organized in the United States and the movement seemed to be sweeping all before it. Then came Mrs. Tingley's claim to the leadership, based on some scraps of writing in Judge's personal diary, in which he spoke of her fitness to succeed him because of her remarkable qualities as a medium. He never formally selected her. She assumed her office and immediately caused another reorganization, under the name of the Universal Brotherhood, and the adoption of a constitution and by-laws giving her absolute power in all things. All the real and personal property of the brotherhood was put into her name and she became, to all intents and purposes, not only the head of the order, but the order itself.

"Now witness what she has done. She stopped the magnificent work of promotion inaugurated by Judge, discouraged workers because of the personal homage which she insisted should be done her. No enthusiasm was possible then. She bought this land at Point Loma and went to live there with a court such as has never been seen off a comic opera stage.

"She has spent \$300,000 at Point Loma, and with every dollar that has gone into the establishment she has invented new court regulations. I have seen men and women of wealth, education and high social position humble themselves before her in a way that sensible people can hardly conceive of. I stood it myself for a while. I wore long gowns and ridiculous hats in her presence and tried to take part in the foolish ceremonies with some belief that they might have a meaning. But I knew it meant that pretty soon we would have to crawl into Mrs. Tingley's presence on all fours; it grew worse with every visit I made and I finally threw the whole thing up.

"As an organization theosophy has gone all to pieces under Mrs. Tingley. Of the 140 prosperous lodges organized by Judge not more than a dozen exist to-day, and the only work in the spreading of the truth has been done by Colonel Olcott and his loyal followers."

From the foregoing we conclude that the "Universal Brotherhood," now practically "gone to pieces," has never, since the assumption of its name, been a bona fide theosophical organization, and doubtless it is from a lack of true theosophy or its perversion, and not because it claimed to be theosophical, that the career of Mrs. Tingley and her "Brotherhood" has all but closed. American theosophists should now rally around a common standard.

HE UNDERSTANDS.

Our censors guard us roundabout.
And hedge us with their dusty creeds:
They cry us wrong in hope or doubt.
And howl like ban dogs at our deeds.
They wall our knotted skein of life,
And flout us for our clumsy hands.
Because with tangles it is rife—
But all the time God understands.

Our censors measure step and stride
With theologic rod and rule,
And when we wander to one side
Straightway they cry aloud, "Thou fool!"
And book and bell and candle bring
To curse the one who halting stands.
But, ah! the footsteps wandering—
He understands—He understands.

Our censors weigh our every word,
And sift its sound for sign of sin.
And whispered dreams that are unheard
Against the screen of fate they pin.
With harpy smile they search our brain
To bind our thoughts with brazen bands,
But hope shall struggle not in vain.
And all the time God understands.

He understands our little fears.
Our little doubts and little woes:
And in the shadow of the years
He sees the soul. He knows—He knows:
He scans us, not as censors do—
To mark the blindly searching hands—
But all our good He brings to view.
He understands—He understands.

J. W. in Baltimore American.

THE EVOLUTION OF TRUE ETHICS.

Biological science has done much to broaden religion and soften away the asperities of crude doctrinal beliefs.

The indiscriminating judgment of early ages decided that there were but two types of human nature—the elect and the damned. Man's nature was a crude abstraction little understood. The faculties of observation, comparison, etc., were not born in any universal sense. A profession of religion was worth more in the eyes of men than a good and useful life. Imagination, sympathy, a delicate understanding which turned shudderingly away from the prevalent coarse conceptions of religion, their rank injustice, the horrors and cruelties of theology.

But science has brought forth the developmental theory, and demonstrated that goodness and depravity are largely a matter of health, growth, education and environment.

Unable to recognize the real needs of humanity, to open channels for its higher development, to purify and refine, to strengthen and round out human nature, for want of the knowledge and experience which the arts and sciences have gradually supplied, ancient theology pitilessly chastised our fears and denounced our wildness with threats of endless damnation in the most materialistic of hells.

Modern science believes that education, hygiene, comfortable surroundings, individual liberty and political freedom are essentials of life, and that religious belief can take care of itself.

This attitude of modern science is based upon intuitive knowledge of the fact that man's nature is subject to developmental stages and changes. By making man sound, wholesome, rational, through the

most direct means. By teaching him to know, govern and provide for self, and to be responsible for trusts. By freeing him from disease, and urging him to cultivate the various parts of his nature, according to the leadings of intuition, the dictates of common sense, and the approval of conscience, man comes, as unconsciously as plant life, to look up to the Source of all Life and Light, to be warmed and moved by it. He is not converted by the waving of a prestidigitator's wand any more than a real plant is grown in the conjuror's pot. He develops naturally into a religious being who can and does live his religion. His belief is a fact in his nature, an inwrought quality of mind, a conviction of soul.

Early beliefs were a curious compound of superstitious fear, egotism, ritual observance and regard for appearances, enjoyment of emotional intoxication, etc. Present day beliefs are the result of a birth of subtle, spiritual senses, the development of higher mental faculties, the growth of a sturdy common sense. We see more clearly the true relation and value of things. We appreciate the wealth of opportunity which this life offers—the knowledge to be gained, the prizes to be striven for, the enjoyments to be had, the chance to unfold, expand, develop, ripening gradually under the subtle influences of love until our little day is done.

Truly, religion is nothing but health, and health in its large sense is the perfected harmony of being.

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God's laws throughout all nature execute themselves without the aid of courts or officials. Cause and effect cannot be separated. Broken law and penalty are as fixed on one side as is reward for the intelligent perception of and obedience to law on the other.

The man who knows the law and abides by it is the man who succeeds and prospers as far as his knowledge and practice go. Simple goodness cannot take the place of intelligence and application in the scheme of Nature. Else we would have no progress. Enlightenment follows suffering; assimilation, accumulation, acquisition, development, are the inevitable results of striving along correct lines, just as muscle is built up and strengthened by just the right amount and kind of exercise.

To place men's feet in the right path, and prevent their straying too far, Nature has inexorable penalties and rewards with laws as sign-posts and warnings all along the way.

Many people make the mistake of confusing religion, which concerns the spirit alone, with Nature's stern morality. The Church, either through ignorance or lust of power, has done her best to foster this mistake. There is no forgiveness of sins, i. e., broken laws, in Nature. Every penalty must be paid to the last farthing, else chaos would result. A man may sincerely repent; he may feel his spirit washed clean by the agony of mind through which he passes. Nature's claims

are still to be settled. There is no way to evade them.

If a man neglects his business, whether it be to engage in charitable work or to enjoy himself, his business will not flourish. If he abuses his digestive powers habitually by over-eating, he weakens them, and finally disease seizes him, whether he is a philanthropist or a sporting man. No amount of goodness can stop the action of a law. The hand put into the fire will surely burn, whether hand of saint or sinner. Nature is no respecter of persons.

On the other hand, Nature has her rewards, coming also through the fulfillment of law. The man who cultivates any faculty or power receives pleasure, acquires skill, or is in some way benefited or aided. If he cultivates his spiritual nature, he has a joy and a peace which those who live on a purely material plane do not share. If he cultivates his artistic nature, beauty becomes a passion with him, the gratification of which is attended by a rare pleasure. The man with large affections enjoys making others happy.

Knowledge of Nature's laws, the inseparable workings of cause and effect, how they bring about penalty and reward, these are of first importance, fundamental because they sustain life and make for progress. No one can subvert these laws nor avoid the penalties of their infraction. Therefore seek the rewards that as surely follow their diligent observance.

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Man is the combined result of heredity and training—heredity predominating to the extent of four-fifths of his nature.

Take almost any family and cultivate a talent for music, mathematics, or any branch of knowledge, and the resultant faculty comes, in time, to be instinctive and unerring in its manifestations, so as to require little or no tutelage. Its possessor astounds the undeveloped minds of others by the brilliancy of his accomplishments. Musical prodigies and mathematical geniuses, who can solve the most intricate problems in an instant, yet can not explain how they do it, are illustrations of what may be done in the way of developing a certain faculty.

The keen intuitions of animals in scenting danger, foretelling changes in the weather, keeping on the track of forage grounds and water, their ability to find their way anywhere, are familiar to us.

The ancient Hebrew race subordinated the body and cultivated the spiritual nature until they claimed to know, of a certainty, spiritual truths, to which the ordinary man is blind and deaf. Now, the question arises, were they self-deluded, or is there a basis for believing that by cultivation they attained to a rarity and fineness of perception which enabled them to grasp certain truths and make them a part of their consciousness, even though unable to explain how they got them.

Our feelings are not always blind guides.

Some people have strong intuitions concerning the nature and character of men; can tell whether or no they are honest,

faithful, trustworthy, capable. Without knowledge of a man, without proof to demonstrate the reasonableness of a belief or disbelief, ninety-nine times out of a hundred this intuitive drawing or repulsion will be found to be correct.

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Happiness is a soul attribute, not a material enjoyment. Comfort and pleasurable sensation are as near as pure materialism can come to counterfeiting happiness.

Suffering is the price of every human development. Blunders and mistakes and ignorance cause suffering. So error and hardship are inevitable accompaniments of evolutionary progress as Nature's true teachers.—*Medical Brief.*

THE GARDEN OF EDEN.

The latest scientific decision concerning the location of Paradise, the "Garden of Eden," was announced by Professor Paul Haupt, head of the department of Semetic languages at Johns Hopkins University, in a recent lecture.

Eden, says the professor, was situated close to the confluence of the Euphrates and Tigris in northern Mesopotamia. This view is the ancient one of the biblical scholar, which later scientists have rejected. The evidence adduced by Professor Haupt is culled from cuneiform inscriptions deciphered and translated within the last year, the principal translations having been made by Professor Edward Harper of Chicago. Among the locations assigned (principally by German scholars) for Eden have been Palestine, Sweden, India, Australia and the North Pole. In the latter case, the German scientist who is responsible for the hypothesis referred to the Celestial Pole. Paradise, he said, was in heaven, and the rivers spoken of in the Bible were the Milky Way. A fatal objection is that the Milky Way is divided only into two parts. It is averred that the northern latitude of Paradise is proved by the fact that Adam arrayed himself in skins. Professor Haupt bases his conclusions on ethical grounds. His evidence is taken from the immensely older Babylonian myths on which the Hebraic story of the Bible is said to be founded.

According to the Bible, a river had its source in Paradise which later divided itself into four streams, named Gihon, Pison, Hiddekel (Tigris) and Euphrates.

The Tigris and the Euphrates are easily identified. These two, however, have not a common source but a common mouth. As for a common source for four streams, there is nothing in the region which could possibly be interpreted as such.

But the ancient Babylonian legends constantly make mention of a Paradise, a region of the blessed. They put it, however, not at the source, but at the mouth of four rivers.

The most famous of the Babylonian cyclic poems is that of Nimrod—the name was later borrowed by Hebrew writers. Nimrod, in his search for the tree of life, passed through a land where there was an abundance of spices and pearls—evidently

southern Arabia. Thence he sailed for six weeks, and finally arrived at the Land of the Blessed, the description of which corresponds closely with that of Eden.

Later came the mythical stories of Alexander, who went in search of the spring of life, but, though he discovered it, he did not recognize it nor partake of it. The details of the two legends point to a common source. Now, the Pison river of Paradise is spoken of in the Bible as flowing through a land producing spices and "onyx." Modern Hebrew scholars say that the word "onyx" should be pearl, and that the territory referred to is southern Arabia. The Babylonian notion, then, was that Paradise was at the mouth of four rivers, one of which, in its upper portion, flowed through south Arabia. The Biblical version, interpreted in the same way, would be that Paradise was at the source of four rivers, which, in their lower parts, flowed through south Arabia.

It is true that there is no place in the region where four rivers flow into the sea at present. Geology, however, shows that the Persian Gulf once extended considerably further inland than now. The north shore of the Persian Gulf, then, some thousands of years ago, would have been above the confluence of the Euphrates and Tigris. Each of those rivers in those days would have had separate mouths. Thus two of the four rivers are to be accounted for; and it may be remarked that in some of the Babylonian myths only two rivers are mentioned. However, two other rivers can be found, the Kercha and the Karun, to correspond with the Pison and Bihon of Genesis. To-day these are tributaries of the united Euphrates and Tigris. With the early position of the Persian Gulf they would pour through separate channels into it. Here, then, are four rivers flowing into the sea at a spot a few hundred miles north of the Persian Gulf; and here, Professor Haupt concludes, was the Babylonian Paradise.

THE PHENOMETER.

Sir Julian Meadows, professor of celestial electricity, is the inventor of a wonderful instrument which he calls a phenometer. He made arrangements with the scientists of Columbia University, of New York, to communicate with them from Manila with his instrument by projecting a magnetic current through the earth, a distance of over seven thousand miles, "in less than an instant of time," and without wires or other material line of communication.

He left for Manila a year ago to carry out this extraordinary test, which, it is claimed, has proved successful.

So delicate is the phenometer that it took Sir Julian three weeks to balance its indicator so it would point to the zero or rest mark. Both phenometers at Manila and New York were highly magnetized, and the preliminary tests were made through the earth at Manila, Captain M. Lee, U. S. Signal Service, assisting.

At the specified time Sir Julian gave

the phenometer three short taps. At Columbia University, four professors were eagerly watching the indicator, and, on the instant agreed upon, their receiving instrument responded in three distinct beats to the taps of Sir Julian.

MEASURING THE PLANETS.

The following communication from John Elfreth Watkins, Jr., to the Washington *Evening Star* appeared in that journal last December, and is reproduced here by request as giving new and valuable data to occult students of the planets. It will be seen that the bodies of the solar system are held to be smaller and denser than heretofore supposed. Mr. Watkins says:

That all of the planets are surprisingly smaller than heretofore estimated by the most careful astronomers, and that some have even double the density assigned them, is a remarkable discovery now being made at the naval observatory here.

This discovery is due to the application of an entirely new method of measuring the diameters of our neighboring worlds in the solar system—a method which admits of all observations being made in daylight. While it is true that we can see the Moon in the heavens while Old Sol is yet up and doing, the naked eye cannot view our sister planets between dawn and dusk. The idea of studying other worlds by daylight seems impossible, but Uncle Sam's great 26-inch telescope—one of the largest in existence—has been fitted with an attachment which will enable it to penetrate the azure of the day sky and focus into the eyes of our national astronomers the day time doings of those huge, far away, spinning tops which revolve about that mighty star which we call our Sun.

These attachments are color screens—glass boxes containing a golden fluid—and when they are placed across the great lens of the telescope, the eye of the astronomer sees the sky in a beautiful greenish-yellow hue. The planets stand out on this background, although they appear in nearly the same tint. Yet they are perfectly sharp and capable of measurement, with a degree of accuracy never before dreamed of.

Now you have doubtless noticed that the delicate, curly wires in an incandescent electric light globe, although barely visible when cool, appear to swell to great thickness when lighted. This is due to the phenomenon of irradiation, which causes the image of a bright object to spread upon the retina of the eye, just as it will upon a photographic plate. Thus the Moon looks larger to us at night than it does by day—you have often noticed that. The same applies to the planets. When seen through the color screens of the great telescope in daylight they appear to have shrunk.

Always by night have the diameters of the planets been measured hitherto. As a result of these night measurements we are told in our astronomies that Uranus, for instance, is 29,869 miles from pole to pole. But the daylight measurements now being

made show that the diameter of Uranus is but 26,545 miles. In other words, it is 3,324 miles smaller than astronomers have believed up to now.

The diameters of the planets have been measured with a reasonable degree of accuracy only since the time of the great English astronomer, Sir William Herschel, a contemporary of George Washington. As the nineteenth century advanced different investigations at different times were made with various instruments by the German astronomers Shroeter, W. Struve, H. Struve and Bessel; by Secchi, a priest at Rome, and by the American astronomers, Hall, Barnard and Campbell. These made their measurements at night when the planets were nearest the earth and when they appeared largest. In 1894 Prof. Campbell of the Lick observatory began new observations of the diameter of Mars, in which he made measurements both by night and by daylight. He obtained from these investigations entirely new results and discovered that the planet was measurably smaller in daylight than at night. But he discontinued the search and took up other problems. The daylight method of measurement was not applied to any of the other planets until 1899 when it was taken up at the naval observatory by Prof. T. J. J. See, the astronomer in charge of the great 26-inch telescope. The work was applied to one planet after the other, and even to many of the satellites, without any knowledge that Prof. Campbell had ever worked along the same lines. The work became especially active during the winter and summer of last year. It has now been applied to all of the planets of the solar system. The work has not yet been concluded. It will probably extend over another year. In the cases of the fainter planets, Uranus and Neptune, twilight measurements are also made. The old methods of measurement will hereafter be discarded at the observatory.

I will tell you how Prof. See makes his measurements, having brought a planet into view by the aid of the color screens. The actual measuring is done by the aid of a micrometer. This is a very delicate piece of mechanism. It is primarily a scale across whose frame are stretched two pieces of spider web, exactly parallel. One of these is fixed; the other is moved nearer to or further from the first by the turning of a screw. A planet having been brought into the field of the telescope, the screw is turned until the extreme edges of the planet's disk are included precisely between the two pieces of web. A delicate scale gives the apparent diameter. The real diameter is afterward calculated by taking into consideration exactly how far away the measured world was while the micrometer was being applied.

So delicate is this work that it required one and a half years of continuous tests to discover the error in this scale, that provision might be made for it in the final calculations. The error is found to be but one in 20,000 parts. In other words, the scale is more accurate than the observa-

tions themselves can possibly be. Thus its errors do not enter into the final results.

Each planet is observed both by day and night, the results being afterward compared. The daylight measurements are now being made just as soon as the skylight becomes sufficiently faint to make the planets stand out. Each observation is repeated as soon after sunset as possible, by the same observer, with the same instrument and under exactly the same conditions, even to the temperature of the dome in which the observer sits. As a check upon this work, the micrometer webs are illuminated at night so powerfully by electricity that they have the same brightness as the planet under observation. The thickness of the webs, when not illuminated, is then subtracted from their apparent diameter while this bright light is shining upon them. This is done for the reason that the webs must be lighted during the night measurements.

At the present stage of the work, its interesting results, so far as they show the diameters of the planets, estimated by means of the day measurements and the errors of the night measurements, are as follows in miles:

PLANETS.	DAY.	NIGHT.	DIFF.
Mercury	2,658	2,793	135
Venus	7,570	7,732	162
Mars	4,185	4,356	171
Jupiter	88,100	89,850	1,750
Saturn	74,000	76,424	2,424
Uranus	26,545	29,869	3,324
Neptune	27,190	29,909	1,719

One great importance of this work is that it will give us for the first time not only the true dimensions of the bodies of the solar system, but also their true densities. The masses of the planets are already known with great accuracy, as a result of observations made in the past at the naval observatory and elsewhere. As the diameters are smaller in the new computations the densities must be greater than hitherto supposed: the densities of Uranus and Neptune are found to be nearly double the values heretofore assigned by astronomers.

It appears that the three outer moons of Jupiter are made of material such as composes our moon. The fourth or outermost is, however, very light, like Saturn.

Saturn is so light that it would float upon our ocean were the latter sufficiently great in dimensions to bear it. Dr. See's observations indicate that Saturn's moon, Titan, is 1.8 as dense as water.

The planets which have crusts like that of the earth are Mars, Mercury and Venus. These are nearest the Sun. Those further from the central orb are gaseous. The density of Mars is one-fifth less than that of the earth; that of Venus nine-tenths less; of Mercury a half less.

It thus appears that no heavenly body has a mass as dense as that of the earth. Venus is the nearest approach, the next is Mars, and the third is the second satellite of Jupiter. The fact that the planets are much more dense than heretofore supposed will add additional evidence to the great

controversy as to whether the incusted planets, Mars especially, are inhabited.

The density of the planets at their centers has further been computed by Dr. See. Taking the density of water as 1, that of the earth at its center is found to be 11.22; of Venus' center, 9.8; of Mars' center, 4.81; of Mercury's center, 3.31; the Moon's, 3.51.

The density of the earth's center is therefore greater than that of iron, according to these new figures. The great density at the center of Venus indicates that that planet has a core of a similar character.

The matter at the centers of the planets is found to be not only inherently dense, but under enormous pressure. Indeed, the pressure at the earth's center is determined as equal to that of a column of mercury as tall as the distance between Washington and Chicago. Under a pressure so enormous it would seem that even the atoms must be seriously cramped, and must have little room for oscillation, and yet the pressure at the center of the Sun and of some of the stars must, on account of their enormous size, be even greater.

The popular impression that the earth is hollow or filled with fire is, according to Dr. See, utterly inconsistent with the unerring investigations of modern astronomers, who now have as accurate knowledge of the density of the earth as they have in regard to the prediction of eclipses, foretold with accuracy centuries in advance.

NICOLAS FLAMEL, ALCHEMIST.

Meager and scattered are the materials or scraps of history pertaining to the life and works of Nicolas Flamel, the celebrated alchemist and philanthropist. He was born in France about the year 1330. Evincing unusual intelligence at an early age, he was kept at school and became the secretary of the University of Paris. Thus having the opportunity, he delved, even in early life, deep into Kabbalistical lore with religious ardor.

His occult studies began in earnest in the year 1357, having at that time become possessed of a copy of the "Asch Mazareth," written in Hebrew. For twenty-five years he labored at the "great work" as elucidated in this most strange and wonderful book. Finally he was rewarded with success, for on the 17th of January, 1382, he discovered the "projection" of silver, and on the 25th of April following he obtained the final "great secret"—the transmutation of other and baser metals into gold. All this knowledge is contained in the "Asch Mazareth," a reputed key to the Bible as revealed by God to Abraham. It explains the occult meaning of the "phylactery," or "prayer thong" of the Jews, the "Om Kram parabrahman namah," the science of the breath (live Tatwas) of the Hindoos, and the secret and power of the "Mass" and "Communion" of the Roman Church.

As a man and citizen Flamel was beloved by the people on account of his great philanthropy and piety. In fact, he was the wonder of his time on account of his vast and seemingly inexhaustible fortune,

which he amassed without any visible means or income outside of his great alchemical gift. Flamel was not at all selfish or sordid about his knowledge, yet he only taught the great secret by means of symbols and truly indicated the source from which they were drawn so that the devout and worthy student can obtain their realization.

Besides his translation and exposition of the "Asch Mazareth," Flamel wrote a most valuable commentary on the "Sepher Jetzerah," or "Book of Formation," now extremely rare. In the Imperial Library of Paris is a work on alchemy bearing the name of Flamel as the author. In 1561 a treatise, "Sommaire Philosophique," by Flamel, also was published. But these works have been assailed as spurious by some writers antagonistically inclined.

Flamel died at the ripe old age of 75, at Paris, March 22, 1418, and was buried in the church of Saint-Jacques-la-Boucherie, to which he had bequeathed a large sum. He and Raymond Lully are the only alchemists that were able to produce gold out of baser metals, and Flamel is the only one of the alchemical brotherhood who was charitable enough to give any hint as to the actual process. Z. T. G.

MOTIVE POWER OF VITAL FORCE.

Dr. Charles Tuckett, a retired St. Louis physician, according to the *Post-Dispatch* of that city, is exhibiting in his home the most extraordinary little railway on earth as its motive power is the vital force or nervous energy of the human body. Dr. Tuckett writes substantially as follows:

"What is this thing we call scent that we leave behind us with every footstep? What enables the hound to follow us over the same path the next day? It is a part of the same power that enables us to move our bodies. It is generated in the system and, as I show, can be utilized as a motive power in my simple apparatus.

"First, I show that animal magnetism, or life force, differs from material magnetism. I have bent, at right angles, a piece of heavy wire. I fastened this in a steel vise, attached to a table. Suspended from the wire crossarm by silk threads are a tack and a small piece of wood pith. I hold a common steel magnet to the tack. It is swayed and caught by the steel. The wood, however, is not affected by it. Now I apply animal magnetism. Experience has taught me that the best conductor for limited experiments with animal magnetism is dry paper. The force is transferred by rubbing the paper briskly with the bare hand. Hold it to the tack and the little piece of metal swings to the paper. The pith, this time, will do the same, showing that the power from the body possesses a property unknown to material magnetism.

"The existence of animal force thus demonstrated, we apply it. To do this I have constructed a steel truck, two inches long and very light. It is supported by two brass wheels, one behind the other. These wheels are grooved so they will fit on the copper wire that serves as a track.

Under the truck and extending below the wire I have placed two short pieces of wire, bent into hooks, at the ends. Between these, half way, is a piece of lead that acts as a balance, holding the little car upright on the wire. Again I briskly rub a piece of paper, then quickly fasten it to the wire hooks. I hold my hands two inches in front of the paper. The magnetism in my flesh attracts that I had generated in the paper, and, as I move my hand along the course of the wire track the truck runs easily after it, drawn by the paper. When I place my hand behind the paper the motion of the car is reversed.

"I have also demonstrated that the human body contains positive and negative magnetism. The positive current is on the right side, and the negative is on the left. These currents are reversed in left-handed people as my experiments show.

"Take two pieces of thoroughly dry paper. Lay them on the right leg and rub them briskly two or three times with the right hand. You will find, on attempting to separate them, that they will stick together. The same thing will occur if the papers are rubbed by the left hand on the left leg. But if each paper is rubbed by a different hand, when you place them together they will fly apart."

MYTHOLOGY OF TREES.

Many trees, as well as flowers, because of fancied associations with the holy family or the apostles, have received good or bad reputations, according to their works. It is known with much certainty that Judas hung himself from a large variety of trees, which have since shown their shame and repentance for aiding and abetting his suicide by permanent characteristics of a somewhat varied and remarkable nature. The cross seems to have been constructed from many kinds of wood, each of which has since been a specific for human ills or as a safeguard against lightnings.

One tradition accounts for the origin of the cross by stating that an angel gave Seth three seeds to put into Adam's mouth when he should die. From these grew an olive, a cypress, and a cedar, which became the miraculous rods of Moses and David. Later they were thrown into a pool of water, which became the Pool of Bethesda, where, taking root, they developed into a cedar, from which the cross was made. Hence the cedar—also the oak and willow, which were also accredited with having furnished material for the building of the cross—are never struck by lightning or approached by snakes.

The aspen trembles because Judas hung himself from its branches, and the willow droops for a similar reason. The reason that Joseph was called upon to take Mary as his wife was due to the remarkable behavior of his staff. This rod was cut from an oleander, and when it suddenly blossomed forth and a white dove settled upon it Joseph's calling and election were assured. The flowers of the oleander were originally white, but after the crucifixion they became red.

QUAINT AND CURIOUS.

THE Moon's motions are accelerated eleven seconds in 100 years.

MORE than a million seedlings are yearly produced from a single dandelion plant.

To illustrate the immensity of 1,000,000 years, Darwin, in his "Origin of Species," gives this: "Take a narrow strip of paper, 85 feet 4 inches in length, and stretch it along the wall of a large hall, then mark off at one end the tenth of an inch. This tenth of an inch will represent one hundred-years, and the entire strip one million years." Figure it out.

A MOUNTAIN of salt stands at Cardona, Spain, in the foothills of the Pyrenees, in an inhospitable region, torrid in summer and cold in winter. It attracts few spectators, for it can be reached only by a journey of twenty-five miles in a mule cart. At the base of the salt mountain flows a stream apparently half frozen, but what looks like ice and snow is really salt. Following up the stream through a gorge entirely barren of vegetation, the traveler comes suddenly at a turn in the path upon the salt mountain, which resembles a huge glacier. It is estimated to contain 500,000,000 tons of rock salt. The salt mountain is worked, like a mine, to a limited extent. The workmen also fashion crosses, flasks, cups and other objects of fine, clear specimens to sell to occasional tourists.

ONE of the curiosities in the Hohenzollern crown treasure is a simple gold ring studded with a black stone. Where it was originally obtained nobody now seems to know. It was first mentioned at the death of the Elector Johann Cicero, some 400 years ago. There is a family legend to the effect that the dark jewel set in the plain hoop is a "toad stone," and that its possession portends luck and prosperity to the house of Hohenzollern; its loss, on the contrary, death and disaster. The ring is never worn, but instead is kept in a securely sealed little strong box. At the accession of each new Hohenzollern ruler he is handed the box, its contents are examined and the fact that it was found intact is duly certified in a formal document sealed and witnessed by two high officials. This much is historical, and Court Councillor Schneider mentions it particularly at the accession of William I, who was a firm believer in the family tradition. Of the present emperor it is said that while he is free from peculiar ideas he firmly believes in this mascot stone.

THE most unusual curiosity in the land by the Colorado river is what the naturalists in California call a lake of ink. The scientific journals in Los Angeles and San Diego have discussed time and again what the lake of ink really is. It is a great pool of a black fluid, that resembles black writing ink more than anything else. It is about an acre in area. The surface of the lake is coated with ashes from the volcanoes to the thickness of about half a foot, and the explorer in its strange and uncanny region who is not looking out for this freak of nature would be very apt to

walk into it. Surveyors have found that the lake is some 300 yards deep in some places, but no bottom can be found in others. There is nothing but theory as to the source of the supply of the lake, but no one seems to know the component parts of the acre of black fluid. The Indians say it is composed of the blood of bad Indians who are suffering in their hell amid the volcanoes. Samples of the ink have been examined and found good for common marking purposes. Cotton goods that have been soaked with the strange black fluid keep their color for months, even when exposed to the sun, and the goods have a stiffness that resembles weak starch.

HEALTH AND HYGIENE.

Never miss your sleep.
Never cramp your feet.
Never swallow food in lumps.
Never deprive yourself of pure air.
Never let your back suffer from cold.
Never attempt to read in a jolting car.
Never exercise violently just before a meal.
Never go into a sickroom when very weary.

Never force the brain to think when it demands a rest.

Never strain your eyes with a bad light or poor newspaper print.

Get Vaccinated.

Vaccination is the only preventative of smallpox. Get vaccinated.

The *Medical Brief* is in favor of vaccination, and its editor says in its April issue that vaccination can ill be dispensed with. Get vaccinated.

The "Vaccination Creed" of the Chicago Health Department is yet unassailed by the antis. They have got a big think on from appearances. Get vaccinated.

Rheumatism Cure.

A "selected prescription" that we find in *The Doctor* is the following liniment for rheumatism: Oil Wintergreen, Olive Oil, Soap Liniment, Tinct. Aconite and Tinct. Opium, each two drams. "Apply freely and cover with cotton batting."

Only the last part of the above directions need be followed, as it is the cotton batting that does the work and not the liniment. A pad of raw cotton over the skin where rheumatic pain exists will cure it in a few hours.

The Useful Egg.

An egg added to the morning cup of coffee makes a good tonic.

A mustard plaster with the white of an egg will not leave a blister.

A raw egg taken immediately will carry down a fish bone that cannot be got up from the throat.

The white skin that lines the shell of an egg is a good application for a boil.

The white of an egg beaten with loaf sugar and lemon juice relieves hoarseness. Take a teaspoonful once every hour.

A raw egg, with the yolk unbroken, taken in a glass of wine, is beneficial for convalescents.

To Stop Nose Bleeding.

Continued and obstinate nose bleeding has been at times very difficult to stop, and a simple and effective remedy for it is ham fat. Two large cylinders of bacon forced up into the nostrils will result in an almost immediate relief and an entire cessation of the hemorrhage.

Cranberry Juice.

The pure, fresh juice of raw cranberries, given freely, either undiluted or with an equal part of water, says Goriansky, is an excellent means of relieving the thirst in fever, and, moreover, is markedly antipyretic. In the thirst and vomiting peculiar to cholera it is even more effective. In fifty cases in which ice and narcotics failed to make the slightest impression cranberry juice, in small but repeated doses, rapidly checked both vomiting and nausea.

A Simple Cure for Croup.

One-third of a teaspoonful of powdered alum, mixed with double the quantity of sugar, will give almost instant relief in croup. It is also good for a hard cold. The smallest children take it without trouble, and it enables them to eject from the stomach what cannot be raised in any other way, and relief follows as a natural consequence.

When the forerunners of croup appear—a difficulty of breathing, or a rattling, gurgling sound in the throat—if this simple remedy is promptly administered and repeated as often as necessary, the lives of many little ones would be saved.

Coffee and Its Uses.

When there is an epidemic of typhoid fever, cholera, erysipelas, scarlet fever or the various types of malarial fever, which are transmitted almost entirely through the medium of food and drink, coffee is a valuable agent and may be used as a drink instead of water.

It assists in the digestion of food, and aids the blood in taking up more nourishment than it would without it.

It quickens the circulation of the blood and of respiration.

It is also stimulating and refreshing, due to the caffeine it contains.

In tiding over nervousness in emergencies it is a sovereign remedy.

Taken in the morning before rising, minus cream and sugar, it acts in many cases as a superior laxative.

As a stimulant and caloric generator in cold weather it excels all other drinks.

As a disinfectant it is one of no small usefulness in the sick chamber.

When we say coffee, some of whose virtues we have here enumerated, we do not mean chicory or any other adulterant or substitute for the genuine article. It is a sad fact that many thousands, we might say millions, of people partake daily of vilely compounded products under the impression that they are drinking coffee. It is well to steer clear of coffee "extracts" and so-called "blends." Grind your coffee at home, and you will preserve and protect its purity and freshness. Such coffee will be found healthful and invigorating.

The Teeth.

The teeth are composed of four principal parts—enamel, dentine, cement and pulp.

Enamel.—This constitutes the cap, outer covering or occluding surface of the tooth. It is the hardest tissue in the animal body. Its great density admirably adapts it to the purposes of mastication of hard substances. The enamel is easily distinguishable from the dentine with the naked eye by its clear, lustrous and somewhat translucent appearance.

Dentine.—The dentine forms the principal constituent of the tooth. It is situated under the enamel and is permeated by a great number of minute canals which connect with the pulp chamber. It is a hard, elastic substance, with a yellowish tinge, and is slightly translucent.

Cement.—This forms a thin covering for the surface of the root of the tooth, and extends from its neck to the apex.

Pulp.—The pulp is a soft tissue, occupying the pulp chamber, which is an elongated canal, wide at the crown and narrow at the root. It runs longitudinally through the center of the dentine. The pulp contains the nerves and blood vessels of the tooth. It is the vital part, and sends forth minute fibres of living matter through the microscopic canals of the dentine, to nourish and endow the tooth with sensation.

Many are careful to clean their teeth the first thing in the morning, but really the time of all others when it is most important to care for the teeth is just before retiring, as the greatest decay takes place between the last meal at night and the first one in the morning. The debris remaining on the teeth and under the gums begins to ferment, forming an acid that tends to disintegrate the enamel. The teeth should be cleaned each morning as well to remove not only the usual effects that follow the inactivity of the night but to put the mouth in a pure and sweet condition for the morning meal. Brushing the teeth after each meal is better than using a toothpick as the brush will remove the minute particles of food that a toothpick will not. To prevent tartar, squeeze a few drops of lemon-juice into the water used. Rinse the mouth well after using the brush. Powdered charcoal and a little alum, a pinch or so, makes an excellent tooth powder if one is desired. If through neglect and the consequent accumulation of tartar the teeth commence to loosen, have a dentist clean them and rinse the mouth every two hours with a little water containing a teaspoonful of the following formula: Tannic Acid, 2 drams; Tincture Iodine, 1 dram; Potassium Iodide, 15 grains; Tincture Myrrh, 20 minims; Rose Water, 6 ounces. Give this a thorough trial before using something else "just as good."

A broken, aching or decaying tooth will never get better by "letting it go." On the contrary it will get worse. With such the sensible course is to see the dentist. There is something radically wrong with an aching tooth that he alone can properly attend to. It is best to forestall such an

evil as a decayed tooth by visiting him at least twice a year for a thorough examination as to the good condition of the teeth and the health of the gums.

EDITOR'S TABLE.

THE Sandusky (O.) *Morning Register* reproduced "Edicts from the East," from the April STAR, which excited much interest among its readers.

WE have endeavored to give our readers an extra good journal in the present issue and hope they will show their appreciation by each securing a new subscriber for the STAR. You will be surprised to see how easily this can be done. Try it.

Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"A CELESTIAL MESSAGE," by E. C. Gaffield. Cloth; 133 small pages; private edition. Lee & Shepard, Boston.

Purports to be "a relation of the observations and experiences of a philosopher and poet in the spirit world."

No proof is offered outside the word of the "scribe" that this volume is other than the usual "inspirational" writing that Spiritualism so much abounds with. There is a semi-philosophic tone to the book that many may find interesting.

Hellocentric Planetarium.

Our "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

"Old Moore" for 1902.

As a prognosticator of coming events, "Old Moore's Almanack" takes first rank among the prophetic annuals. We invite the sceptical to compare its monthly forecasts with current history and see, for themselves, the truth which we assert. We are out of "Old Moore's Almanack" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy or the two for 15 cents. We have just received a large supply from the publishers in London and can fill all orders at once.

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